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HOLINESS

A NOTE OF THE CHURCH

J. G. H. BARRY. D.D.

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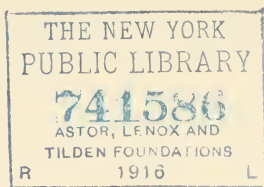
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Dedicatory Letter
To the Very Reverend
Selden Peabody Delany, D.D.
Dean of All Saints' Cathedral
Milwaukee, Wisconsin

DEDICATORY LETTER

MY DEAR DELANY :—

A friendship now extending over many years, a friendship begun between instructor and student in the Western Theological Seminary and continued without interruption during the years which have followed, is my excuse for dedicating this volume of lectures to you. When I was invited to deliver the Mary Fitch Page Lectures in the Berkeley Divinity School you encouraged me to accept the invitation, and but for your urging I might have declined the work. As it turned out, it was a work agreeable to do, and exceedingly pleasant in the actual accomplishment. The days that I spent at Berkeley revived many memories of my Seminary life there, recalling, as they did, that time which I have always considered the happiest of my life. There was a quiet and charm about Berkeley which I have never found anywhere else: and both the quiet and the charm are still there under the present leadership of its learned and able Dean.

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Here are the lectures. After much thought as to possible revision, I have concluded to print them as delivered. They were written under the pressure of a busy parochial life, and there are no doubt many things in them which might be better expressed. I have doubted somewhat about the third lecture, which is rather different in tone from the others—unnecessarily homiletical, it may be. That tone was due to the desire to speak directly of the things of their vocation to the priests and students whom I was addressing. I might, by revision, have brought it more into unison with the tone of the other lectures, but I have learned from experience to leave what I write as I write it—so it stands.

Naturally, the subject of seminary life and training was much in my thoughts during my stay at Berkeley. I could not but go back over my, perhaps unusually, wide experience of seminary life: as you know, I have seen a good deal of the life of three seminaries. The old questions we have so often talked over came back with renewed force and insistence. I found myself asking—and the subject of my lectures gave

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shape to my question — Can the seminary train men in holiness of life? If what I have attempted to express in these lectures is anywhere near the truth, that would seem to be the supreme end of seminary training. Are our seminaries attempting it? And if they are, as I suppose in some measure they are, do they reach, or can they hope to reach, success?

I suppose that one answer to my question would be that the aim of the seminary is to train men intellectually for the work of the priesthood; and that while it is bound to, and does, offer them all possible aid and encouragement to perfect their lives spiritually, it cannot, in the nature of the case, do more than that. That, indeed, you cannot train men to be holy; that is a matter between themselves and God which no training can effect. But if men cannot be trained in holiness in seminaries, how can we expect the men who go out from seminaries to train men to holiness in parishes? And if this latter is impossible I am frank to say that I see no point or use in parishes at all. But if it be possible to teach holiness in parishes, it must be in seminaries.

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Another answer to my questioning would be that the seminaries of the Church *are* effectively training men in the life of holiness; that by their daily offices and frequent, in some cases daily, celebration of the Holy Communion, by meditations, Quiet Days and Retreats, they are making all possible effort to that end. It is true that the seminary of to-day is quite different, devotionally, from the seminary of twenty-five years ago. This is thankfully admitted; but we may still be permitted to ask: Is all done that can be done? Are the results encouraging?

The results might be more encouraging. I recently heard of a priest—he has since been elevated to the episcopate—who on being asked why he did not give more sacramental teaching, replied that he thought the sacraments were *very delicate matters to speak about!* Another priest answered some question on the spiritual life: “The spiritual life! I never heard of such a thing.” Kindred instances might be multiplied indefinitely; these are not isolated cases.

The root trouble with our theological

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training, so at least it seems to me, is the assumption that seminarians know how to use the spiritual advantages which are offered them. There is an ill-grounded belief that the men who come fresh from college to the seminary are trained Christians in the sense that there are many trained Christians in our parishes. But the fact is that a large number — perhaps the greater number — of the men who offer themselves as candidates for orders are utterly untrained spiritually: they have not been accustomed to attendance at daily offices, they do not make their confessions, they do not prepare well for their communions, they do not know how to make a meditation. And I think that I am right in saying that even those seminaries which encourage men in these and kindred practices, do not take pains to teach the method of them. My own experience belongs to a past generation, but I do not believe it without parallel in this. In the whole of my life no one, except a seminary classmate, ever spoke to me on the subject of my personal religion—not even the priest who prepared me for confirmation.

Now the holiness of the priest must de-

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pend during the first and critical years of his ministry on the conception of and impulse toward holiness that he gained in the seminary years. And my contention is that the seminarian should be taken in hand as a person ignorant of the art of spiritual living and taught that art. It is not enough to give him opportunities, as he does not know how to use opportunities. We need to get rid of the notion that spirituality is a vague and intangible quality, conceived in mystery, born in obscurity and reared in indefiniteness. The spiritual life is, no doubt, born of God; but so is the natural life. And the spiritual life, like the natural life, is created under certain conditions and subject to certain laws. Neither develops in a lawless and wholly unintelligible manner. There is such a thing as spiritual science and, given a good will, that science, like other science, may be learned and practiced. The seminarian has not, at the time of his entrance into the seminary, mastered this science. I have no disposition to criticise seminarians; they are as God made them and the public school and the unchristian college have fashioned them; but it is not necessary to be

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under any illusions about their spiritual proficiency.

Is this science of the spiritual life anywhere taught? I do not know, but I confess to doubt. And if it be taught, is it taught to men as something which they are to teach others, and of which an intellectual mastery is sufficient; or is it taught as something which they must needs master in their own experience before they can at all teach it? And if it be not taught, is there any likelihood of the average man studying it systematically for himself? We have no really scientific treatises on Ascetics; if one attempt to study this subject one must do so in writers brought up under a system alien from our traditions, and in many particulars quite unsuited to our circumstances. A priest of mature spiritual judgment has not much difficulty in sorting his material; but should the young and inexperienced priest be left to blunder about in the pursuit of knowledge, which he is convinced is necessary, but which he lacks judgment to collect? No doubt much queer preaching to which we are compelled to listen is due to the well-intentioned but unguided foraging

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of the clergy in devotional books gathered from many sources. They return from such raids laden with spoil; but like the ships of Solomon, some bring gold and silver, and some peacocks and apes.

The Christian Church exists for the purpose of making saints; that is, to impart and develop that supernatural life which is the out-flow to man of the Incarnation of the Son of God. And if I am right in my contention that this life, as all life, is subject to definite and ascertainable principles and produced by methods which can be taught, the training of those whose business it will be to impart spiritual teaching is a matter of the gravest moment to the life of the Church. Of course I understand that no graduate of any seminary, however ideal, can be other than a novice in the matter of dealing with souls: skill and wisdom in these high matters come only from experience. But the Church has the right to expect that the young priest shall enter upon the practical work of his ministry as one who has himself been trained in matters spiritual, and thereby has acquired a kind of experience which

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will guide him to the attainment of further and deeper experience.

It is the right of the seminarian to be carefully trained for the work which lies before him, and to which all his life is to be given. It is the right of the young priest to be guided through the initial and formative years of his ministry. Like the young under other conditions, he may neither desire nor appreciate guidance and training; but that is neither here nor there. He is not being prepared for himself that he may get the maximum of pleasure or comfort out of life, but for the Church, that through his self-offering the Kingdom of God may be profited. He will find his ministry sufficiently full of temptations and difficulties which arise out of its circumstances; it is unjust that in addition to these he should be handicapped by misdirected and imperfect training and ineffective guidance.

Sent out from the seminary, what does the newly ordained man find? He comes fresh from a community life. His pursuits have for years been mainly of an intellectual nature. He has been a member of a group drawn into close companionship by kindred

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tastes and common ideals. The group-influence has done as much to form him, it may be, as the influence of his teachers. We can look back to our seminary days and recall the vivid joy of those long hours of enthusiastic talk when we poured out our souls in aspiration, or listened delightedly to friends who flamingly criticized the state of the Church, and sketched what a closely united body of sympathetic men could do to improve matters. Whether the future was to hold united social action, systematic writing and teaching, a new impulse to the Religious Life, work on new lines in the mission field, it was at least to be a future of energy and of self-surrender to ideals worked out in common. I do not, as you well know, speak slightly of these seminary enthusiasms. Those times of self-outpouring in the night hours in a seminary room, the lessons of the next day forgotten, while one lives splendidly in the future, are great and noble hours. They are the expression of a spiritual energy which the Church ought to be able to preserve and utilise. Rarely does it do so—that is the pity. The men who here are ready to sacri-

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fice themselves greatly are soon seized upon by the unwisdom of the Church and thrust into isolated and deadening positions, and are presently found living unenthusiastic and, in many cases, disappointed lives, battling against conditions they are unable to master. At the critical moment of its development this young enthusiasm of the Church falls a prey to the need of bishops to fill a position here or there, and is sent to be stifled in the isolation of a country mission or the curacy of a parish which is unsympathetic of all the man's aspirations. Is there anything more pathetic in the life of the Church than the unwisdom which is displayed in dealing with the young clergy? What real guidance does a young priest get from his bishop, the natural source of guidance to him? There is something grotesque in the sending of a deacon to take charge of a mission where he can neither fulfil the office of a minister of religion in the administration of the sacraments, nor himself normally sustain his own spiritual life by the reception of them. "I must have a man in this place," the bishop says. I venture to dissent. What is needed is not a man, but a

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priest—which is an insufficient reason for sacrificing a deacon.

But I am digressing into what looks like a criticism of the episcopate; and that, you know, my dear Delany, is far from my thought. Let us return to the training of the clergy. And here again it is not my thought to criticise the administration of seminaries. The seminaries have their work cut for them by the canons of the Church which govern the examination of candidates for orders. And yet something, whether in the way of revision of canons, or in change of emphasis in seminaries, needs to be done. Though I am specially concerned with the spiritual training of men, the intellectual training is involved. There are various points of view from which the same subject may be imparted. Take, for instance, the teaching of Holy Scripture. Looking back over all the seminary courses we have known anything about, over all the examinations of candidates for orders that we have helped to conduct, can you recall an impression that the teaching of Scripture has resulted in spiritual knowledge? Let it be freely granted that the priest who goes

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out to face modern conditions of life needs to go with a modern point of view about the origin and development of the Bible, with a competent knowledge of the meaning of criticism and its bearing on theological knowledge in general. But is that all he needs, is that what he primarily needs? The Bible is a collection of writings, of which the most important aspect, to a Christian, is that they contain a revelation of the mind of God. Through them the Holy Spirit speaks to the soul of man. Without that message the Scriptures would be of merely archæological importance. And unless the student *find* the message his education in the Scriptures is a failure. What the Holy Spirit has to say to men through the pages of prophets and teachers and evangelists—this is the supreme thing for the teacher to impart and for the student to master. Unless the student has mastered that, he will find himself facing a congregation which expects to be taught by him the way of life with no adequate message to deliver. Those of us who have spent years on the wrong track, and have with immense difficulty found what we ought to have been

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taught, or at least taught to find, look back with some excusable bitterness to the days of our training in the Scriptures with all that is of value in Scripture left out. We have found ourselves talking platitudes when we ought to have been echoing the Word of God. We have found our way, if we have found it at all, after much wandering and many errors which we should have been spared. If at last the Living Voice has become audible over the welter of human voices, we have been fortunate.

This shall suffice by way of illustration. I will not take your time or try your patience by saying the same things over in regard to other studies. Nor, again, do I altogether blame the instructor in the seminary: he teaches what he has to teach, and is hard put to it to get the time to teach a bare outline of his subject. Having taught in seminaries, I know the impossibility of adequate presentation of subjects assigned in the allotted time. What I complain of is that the point of view of seminaries is so exclusively intellectual and so little spiritual. It leaves a man at best with an intellectual grasp of a subject but without the power to translate it

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into terms of human life; and when the man faces his priestly work he finds himself at sea in the attempt to teach in terms of life. His congregation has small interest in the contents of his note-books which he pours out upon them. They complain of the "dryness" of his lectures. They are dry because they are inhuman—the mere bones of knowledge unclothed in flesh and blood. His biblical lectures tell of the theories of critics and the niceties of Greek and Hebrew grammar; they do not retell in terms of modern experience the adventures of God in His attempt to educate the race. His theological instruction is perfectly accurate—he knows his Creeds and Councils and Summa; but his accurate theological statements and careful distinctions do not touch anything in the experience of the men and women who are trying to follow him. They find no point of contact, they experience no impulse to action, they are stirred to no response.

Is not this, perhaps, true: that theology, to reach the lives of men and women has to reach them through its translation into terms of morals, ascetics, mystics? A man may be familiar with the higher mathematics and

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incapable of making a box or putting up a shelf—and the average man has to make boxes and put up shelves. The average Christian, likewise, is concerned with the conduct of life in detail. He has to resist evil and do good; he has to fight against temptation and develop the virtues. The theory of these is, no doubt, contained in dogmatic theology, but its application is, to say the least, not obvious till it is brought out in the branches of theological learning specified above. The bulk of any priest's theological teaching is along the lines of these applications of dogmatic principles. Every priest has to deal with complex moral questions whether he will or no; they are brought to him for his solution whether he hears confessions or not. And it is a plain fact that numbers of priests are utterly at sea in the matter of moral knowledge. If one is still capable of being surprised by anything, one is constantly surprised at the ignorant moral rulings which are reported to one. It seems to be the assumption of our education that any one can answer questions in morals by the exertion of a little common sense. But living is a tremendously complex affair

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under our modern conditions, and questions continually arise and are brought to the priest for solution which try all his resources of knowledge and experience. I say they are brought to the priest, but they are not always. The parishioner learns after a while the caliber of the priest and, perhaps, does *not* bring them. I met a case not long ago—a not unusual case—which a parishioner had not carried to the rector on the ground that such questions seemed to perplex and upset him! It was thought best therefore not to disturb him. It was considerate, but—

Furthermore, the priest is not only a physician, but a guide. There are multitudes of men and women who want to be guided to a holier life. It is not true that people in this age have become so materialised that they do not want religion; it would be much nearer the truth to say that religion has become so materialised as not to supply what people instinctively know to be their religious needs. One meets numbers of people to whom the teachings of spiritual religion come as a revelation. Such are eager for guidance. But how can the priest unskilled

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in ascetic theology and to whom mystic theology is an unknown field, the suspected camping place of spiritual tramps and non-descripts, give such guidance? What our parishes need, if we are to escape our present financial and sociological obsessions, is a strongly developed spiritual ideal of life, which can only come through definite ascetic and mystic teaching. But whence are the teachers to be expected? The mystics of the past were the greatest and sanest teachers the church has ever had; yet it still seems to be thought that they were some sort of neurotic persons, or, at least, very "queer." Our ascetic teaching is so defective that I fancy many persons, otherwise intelligent, think that asceticism has something to do with living in a cave or wearing a hair shirt. If they venture on a search for ascetic instruction they are apt to fall in with some modern book of feeble sentimentalism "adapted to the use of members of the Anglican Communion." Still there is all the more reason why the clergy should be trained in these high matters along the lines of the teaching of the Church's two greatest mystic and ascetic writers, St. John and St. Paul: trained

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to the appreciation of Christianity as a life distinct from all other life—the creation and gift of God, and not patches of moral platitude sewn to the already frayed garment of conventional living. Having once seen that the Christian life is a distinct thing with its own principles of genesis and development, its own end in the consummated union of the soul with its Creator, it is not difficult to ascertain the principles of that life, and to teach others to appreciate and apply them.

The young priest has the right to expect that his training for the priesthood shall start him properly; that however much there remains for him to learn, he shall have nothing to unlearn. He has the right to expect that those who are responsible for his education, and notably the bishop whose obligation it is to care for his training, shall see to it that he begins his priestly career, not as one fighting to light through dense clouds, but with a definite sense of values as the product of his education. There should be some sort of well-grounded expectancy that he should approach his first charge, not as an experimenter dealing with unknown materials any combination of which may pro-

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duce surprising results, or none; but as one repeating experiments which he has already verified in his own experience, and with whose methods and results he is therefore familiar. His teaching may then be expected to display a certain orderliness and control, revolving about central positions and establishing truths that are fundamental. The experience of many parishes in the matter of the instruction they receive is that of disproportion and scrappiness. The whole counsel of God is not declared—it is fortunate if any of it is. Pet social theories occupy a disproportionate amount of the pulpit's energies; personal tastes and inclinations become central; doctrines are advanced without reference to the spiritual experience of the parish. It is said that in a certain parish made up largely of undigested and unconverted raw material for the Church, the sermon on a Sunday morning was on "The Advocacy of Our Lady." It is to be noted that it was preached by a deacon whom the bishop of the diocese had placed in charge. Under the circumstances, one does not feel like being too critical of the deacon.

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Any one familiar with the life of seminaries knows what a tremendous amount of enthusiasm and aspiration there is in them, which somehow does not get out of them. It is of course not to be expected that all the men who thought that they were going to become Religious or go out to the mission work of the Church will do so. But ought we not to expect that the spirit of sacrifice which is latent in such enthusiasms should be held, developed, directed? Ought we not to expect that the priest facing the first years of his priesthood shall face them as a difficult work demanding much of sacrifice from him? May we not expect him to give himself to some special work, missionary or other, and stick to it till he has made full proof of his ministry? Is it too much to expect that he shall abstain from matrimony, at least till he find out what the life of a priest is? It would seem that the young priest, like any other young man starting in life—to put it on the lowest level—should first of all solve the elementary problems of his work, and justify his assumed fitness for undertaking it, by some years of undistracted labor. To entangle himself in the

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affairs of this life before he knows anything of the life which he has offered himself to God to live, often spells spiritual disaster. All the time, energy, devotion, that the young priest can find in himself to offer, is but a small thing compared with the demands that the priesthood makes upon life. After all, the priesthood is not a profitable profession or a comfortable mode of social usefulness, that it should be approached thus lightly. With the example before us of struggle for the ideal which is embodied in the lives of great scientists, artists, men of letters, the assumption that the priest's right is the right to be comfortable is disheartening. The call of the priest is the call to follow a crucified Master.

I have been trying to say, my dear Delany, that the training for the priesthood that candidates receive, should, at the very least, give them a high ideal of the life before them, and fix in their minds the awful nature of their vocation and the sacrifice it involves. Frankly, I do not believe that this is the result of training as it is now given. I have no disposition to find fault or to criticise any one. I am merely calling attention

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to certain facts—disastrous facts, I think them to be. I myself, as the head of a seminary, proved a failure—and resigned. Naturally I have no solution to offer of the problems I could not myself solve. But the problems remain and will remain unless attention is focussed upon them till some spiritual genius arises who shall show us how to deal with them. The one thing at present clear to my mind, aside from the pressing nature of the problems themselves, is that their solution lies in the direction of a greater appreciation of holiness as a matter of personal obligation and as a thing that can be learned. A learned priesthood is by no necessity an holy priesthood; but an holy priesthood will learn whatever is requisite to the due exercise of its powers. If we start with the right ideals we may expect at least some progress on the right road.

Believe me, my dear Delany, sincerely and affectionately yours.

J. G. H. BARRY.

St. Mary's Rectory,
Tuesday in the
Octave of the Ascension,
1915.

THE HOLINESS OF THE BODY OF
CHRIST

*The Church, which is His Body, the fulness
of Him that filleth all in all*

THE HOLINESS OF THE BODY OF CHRIST

Of the four notes of the Church enumerated in the creeds, three have been the subject of frequent and exhaustive discussion. What constitutes the catholicity of the Church, and what defects of doctrine or practice destroy the Catholic character of a Christian body and reduce it to a status of the sect, are familiar topics of inquiry. The unity of the Church as theory, and methods of restoring external unity in a Christendom weakened and made ineffective through its divisions, are increasingly felt to be among the supreme religious problems of the day, upon the solution of which many other problems of importance wait. Closely bound up with all practical efforts to restore the broken external unity of the Church is the nature of our belief in the Church's apostolicity — all plans for church unity have sooner or later to reckon with this note of the Church, which involves not only the assertion of the Church's historic continuity, but a belief that the powers conferred upon

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the Church by its Founder are by His will transmitted through certain sacramental media. There remains one note of the Church—the note of holiness. This, it appears to me, has escaped the attention that it deserves. It is no less fundamental to the *well-being* of the Church than either of the other notes: it cannot be considered but as a necessity of its *being*. Without it, neither arguments as to definition, though they be world-wide in acceptance, nor unimpeachable lineage, will avail to constitute a sound and health-giving Christendom. The Church must preserve and manifest the holiness conferred by its Founder, or it is dead. A profound and growing conviction that the problems upon the solution of which depend, if not the life, at least the usefulness, of the Christian Church in the immediate future can only be hopefully approached from the ground of its holiness, has led me to select this note of the Church as the subject of these lectures. I do not believe that anything less than the holiness of the Church manifested in the life of its members will avail to remove the obstacles which exist to the reunion of Christendom. Holiness is

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the only quality that can dissolve age-long prejudice, correct traditional misconceptions, do away with the blindness and self-will which prevent men from even considering the possibility of their being mistaken, destroy pride of intellect, and confer the humility which sees both self and others as they truly are.

The holiness of the Church flows directly from the holiness of its Head. Its essential holiness results from this: that it is the Body of Christ. The Christian religion is not a theory, a philosophy, a morality, but a *life*, the life of Incarnate God which is imparted to all those who receive Him, and by which they are knit into a unity with Him, which is His Body. The Christian Church actually came into existence when the Second Person of the Blessed Trinity took our flesh in the womb of the Blessed Virgin Mary and our nature was forever united to God. This Incarnation of the Son of God is a dynamic fact: when the God-man has undergone the transformation of the resurrection His spiritualized humanity becomes the source from participation in which our humanity is regenerated and endowed with new powers.

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The regenerate man through his incorporation into Christ becomes a partaker of the divine nature.

It is through this extension of the Incarnation by the incorporation of the regenerate into Christ that this mystical Body of Christ, which is the Church, is built up. The Body of Christ reaches greater extension with each succeeding baptism. Every child who receives the sacrament of baptism passes into a new sphere of being—is a new creation by virtue of this sacramental action. In it is manifested a life which was not there before, and this life flowing forth from the Risen Head of the Body unites all the baptized to Christ and to one another with a unity which is independent of the superficial divisions which hinder the manifestation of this unity in the exterior life of the Church.

And this Body which is gradually built up by the extension of the incarnate life of our Lord in the regenerate is a Holy Body because it is His. Through it is propagated a holy life which is the life of God in the souls of men. Those means of which the Church makes use in the carrying on of its

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work have reference, primarily, to this life: they are the organs by which this life is transmitted and sustained.

This seems less true, perhaps, in regard to the teaching of the Church than it does in the case of the sacraments. The teaching function of the Church seems directed to the education of the Christian and his guidance in the matter of conduct. Those who find in conduct, that is, in the moral life, the supreme meaning of Christianity, who minimize belief and maximize action, find small place for the sacraments in the Christian system. The lesser sacraments are neglected entirely, and the greater sacraments tend to become insignificant and of infrequent administration. Teaching becomes moral instruction as distinguished from instruction in the theory and practice of religion, that is, of the spiritual life. Exhortation aims at stimulating to the performance of daily human and social duties; till in the end the ideal of the good citizen is substituted for the ideal of the good Christian—or, rather, the two ideals are confused.

But in reality the teaching office of the Church has reference to the teaching of

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revealed truth. The Church has not been commissioned to teach the ordinary branches of human knowledge which men may learn from observation of the world. Its mission is not even to teach rules of conduct in the ordinary sense. Its mission is to make known the revealed will of God, a will which is revealed with a definite object, our sanctification. *This is the will of God, even our sanctification.* Revelation makes known the meaning of God in His relation to human life, and the necessary response of human life if it will realize God's ideal for it. There are made known to us our possibilities, in that power is given us *to become the sons of God.* And living in this relation as God's children requires something quite different from and far higher than the observance of moral rules, which is but a form of legalism. It requires a response of life to life. Its fulfilment is the reproduction of the Christ-life in the individual Christian, the recapitulation in him of the Christ experience. This is the spiritual life which progresses step by step from birth through death and burial to resurrection and ascension, till as a present experience it is lifted up *to dwell with Christ*

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in heavenly places. Thus the holy life of the Incarnate is not set before us as the object of our admiration and distant imitation through the exercise of our own powers, even when those powers are supplemented by something which we vaguely call grace; but it is set before us as a life to be reproduced experimentally, and for which no other type of life can be accepted as a substitute. A moral life, no doubt, finds its motives re-enforced by the principles of Christian living; but its maxims cannot be accepted as a substitute for those principles. Holiness is not integrity of moral life, but a supernatural creation of God the Holy Spirit. The teaching of Christianity is not the mere proclamation of truths; but those truths when responded to, accepted by faith, are found in experience to be dynamic and filled with creative energy which lays hold upon life and transforms it.

This energy which vitalizes Christian teaching is the informing energy of God the Holy Spirit, Who is the indwelling Spirit of life in the Body of Christ. He is pre-eminently the Spirit of Holiness, that is, the Spirit which is not only possessed of essen-

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tial holiness, but Who imparts and produces holiness in all the members of the body. We suffer grievous loss when we permit our thought to stray from His immediate and personal relation to us as the Spirit of Christ sent forth to carry on the work of the Incarnate in the edification of the body. As the Holy Spirit was present in the material creation, imparting to it the gift of immaterial life, so is He present in the new creation, ministering the gifts conferred on it by its Risen Head. His work is the work of the Inspirer and Sustainer of all good purposes and actions; the work of the Encourager and Strengtheners. He is the Administrator of the body; and whenever the work of the body follows His will, it is successful. The failures of the Church are failures to seek the will and guidance of the Holy Spirit and the substitution for these of the maxims of earthly wisdom. The weakness of the Christian Church to-day, and no one can deny that it is weak, is due more than all else to this: that it is attempting to find substitutes for spiritual power in the rules of prudence which guide men in their material interests.

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If we consider more in detail the means which are used by the Holy Spirit to create the holy life of the Body of Christ in its members, we find that the initial means is baptism. It is impossible to over-rate the significance of baptism. As the sacrament of regeneration it effects that new relation of the soul to Incarnate God which is the basis of all subsequent sacramental action. Other sacraments only restore, enlarge, or sustain what baptism has initiated. The cleansing of our nature and its union with God lifts man to the level of the spiritual life which is henceforth nourished and developed by the ministries of grace. The baptized person is possessed of a "character," which is indestructible. The new relation to God upon which he has entered may be hindered in its development, may be profoundly affected by sin; its normal results may be nullified; but there is one result which cannot be nullified—the baptized person cannot become unbaptized: he abides God's son forever. Under whatever circumstances of self-wrought exclusion from the privileges of the Kingdom, or of self-inflicted penalties, he abides God's child, capable of restoration to all that son-

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ship means as long as he is capable of repentance. And even in that state of final loss in which repentance is no longer able to restore the forfeited capacity for the beatific vision, it is possible to think of the now submissive soul as participant of some conscious possession of God which springs from a not utterly destroyed sonship—thus enjoying so much of the divine blessing as can still comfort it in its aeonian disaster.

This holy life which is the possession of the baptized as the result of their incorporation into the Body of Christ, normally and by God's intention, grows to strength and maturity with the progress of Christian experience. We who are created in Him grow up in Him, by a steady advance in the practice of the spiritual life. This advance to Christian maturity—to *the measure of the stature of the fulness of Christ*, to the status of the full-grown spiritual man, should be unchecked, but, alas, is not. The growth of the Body of Christ to which our spiritual growth should contribute, is in fact checked and partially hindered by our failure to deal adequately with sin and temptation. The body which should be manifested to the

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world as obviously the holy body of the Incarnate fails partially of its witness and conveys a testimony which may be doubted and even denied because of the imperfect nature of our response to the divine life. The obvious fact of our sin supervenes to invalidate the truth of our professions. We have to argue about the holiness of the Church when that holiness should be a matter of self-evidence. Just as the life of the individual Christian bears an uncertain and disputable testimony to the claim that he makes to be the child of God, so the sins and failures of the Christian Church make it possible that at any moment its claim to be the Body of Christ may be disputed. Instead of the self-evidence of explicit holiness we are driven to fall back upon faith in the revelation of God's mind, buttressed by the witness of saintly lives here and there, and the inferences to be drawn from a partial experience which we recognize as being partial, and therefore significant of the ideal whole.

It is with foresight of the necessities of our fallen nature, the certainty of our failure to meet sin successfully, that the Divine Wisdom has provided the sustaining and re-

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storing grace of the sacraments other than baptism. It has provided that in our struggle with temptation we should be constantly supported by the divine strength ministered through simple and easily accessible ways. In the first place, the primary gift of sonship is completed and supplemented by the manifold gifts of the Holy Spirit in the sacrament of confirmation. The effect of that sacrament is a fuller impartation of the Holy Spirit to the soul of the regenerate than took place in baptism. And this permanent indwelling of the Holy Spirit is intended to strengthen us in our Christian warfare, through the strengthening of our wills to withstand temptation and the illumination of our intellects to perceive the nature and meaning of the conflict whereupon we have entered. In the Church's intention this gift is to be imparted at entrance upon years of discretion, when the soul first discerns the meaning of good and evil. But beyond informing the conscience and strengthening us for our contest the indwelling presence is effective of a work of positive creation. It is the office of God the Holy Ghost to create in us the virtues of the Christian life. Those

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virtues, or *fruits of the Spirit*, as the apostle calls them, are not of natural growth, but of supernatural production. The natural man has his own virtues; but the natural man is incapable of the fruits of the spirit—he distrusts and dislikes them. In the new moralities which from time to time are proposed to us they are absent. But our Lord taught them in the Beatitudes and exemplified them in His own life; and the Holy Spirit creates them in the lives of those who yield themselves to Him.

It is a striking evidence of the holiness of the Body of Christ that it values and aims to produce these virtues—that it makes them its test of individual sanctity. When—and the when is of frequent occurrence—these virtues are neglected or slighted, the evidence for the holiness of the Church is obscured. To attempt to substitute another type of life for the Christian type is popular to-day. I think, indeed, that I am not wrong in saying that the Christian life, as taught in the Sermon on the Mount and exemplified in the life of our Lord, is neither considered nor understood by the greater part of even the Christian community. What men live

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by in reality is social convention. The type of conduct that passes current as a "good life" is accepted without thought or discussion as an adequate expression of Christianity. In reality it can hardly be regarded as an expression of Christianity at all. Certainly its whole character is different from the Christ-life of the Gospels. Its motives are motives of decency and social order; its aims reputation and respectability. There is nothing supernatural about it. It is a creation of public opinion and varies as public opinion varies.

But the life of holiness which it is the function of the Church to create is distinctly supernatural in its motives and ends. It is created and sustained by the divine action; it seeks the approval of God. It aims to reproduce the life of Christ in the personal experience of each individual Christian. To it sin is not so much the transgression of the law of precepts and commandments, as the refusal of the Christ-ideal as such, the acquiescing in a lower type of life. There are "good men," that is, men who conform carefully to the current social standard of morality, who are not righteous men; and

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there are those who display manifold defects of character and action who are nevertheless earnestly striving to live the life of righteousness and in some degree succeeding in their attempt. From the Christian point of view human life must be estimated by reference to its ideals and efforts, rather than by its absolute success. The man who really wills to be a great Christian and succeeds only partially is a better man, in the Christian sense, than the man who attempting a merely social ideal succeeds in attaining it.

The Church views the Christian not as in a final but in a growing and progressive state. It is interested in his progress and provides the means for his support and continuance. It provides, too, for his failures. Sin is not an irreparable disaster but a foreseen accident which can be dealt with by the powers inherent in the Body of Christ. Without in the least underestimating sin, estimating it, indeed, as much more significant and harmful than it is possible for the worldly ideal to estimate it—for it regards it, not as a violation of law but as a violation of love—it provides a method of treat-

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ment which is healing and restorative. This method of treatment is known as repentance; and it is the only hopeful method of dealing with sin. Social morality either rejects the sinner, as an utter failure, from ordinary social life; or regards sin as unimportant, a necessary accident in the process of human evolution. But the Body of Christ brings to bear upon the sinner the resources of the divine love. It teaches the sinner to look upon his sin as a wound to Him *Who loved him and gave Himself for him*, as the scorn and rejection of the divine work for his salvation, as the revolt of the child from his Father. The motives it urges for repentance are not the social motives of injury inflicted on self or others, but the supernatural motive of the divine disappointment of the Father in His redeemed child. The sorrow it seeks to excite is *sorrow after a godly sort*, sorrow, that is, for having failed to justify the trust that God has reposed in him.

This sorrow being excited, the soul is led to the use of the healing sacrament of penance, which is the application of the divine love to the healing of the soul that has sinned and repents of its sin. The suppres-

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sion of the sacrament of penance through large sections of the Anglican Communion is an indication of its reduced vitality. It is an indication of the under-estimate or false estimate of the nature and resources of the Body of Christ. It is inconceivable, from the point of view of theory, that means should be provided for the sacramental application of the work of Christ in the one instance of sin before baptism, and that no provision of a sacramental nature should be made for sin after baptism. If pre-baptismal sin is to be normally dealt with sacramentally, we should reasonably expect that post-baptismal sin should be dealt with in the same way. And if a minister of the word and sacraments is capable of administering and applying effectively the divine forgiveness in the one case, we may certainly expect that he will be capable of the like ministry in the other. And such indeed is the method by which the Church has treated post-baptismal sin throughout the ages. By what name this ministry is called, whether the sacrament of penance as it has come historically to be called, or otherwise, is unimportant; the important thing is that "Al-

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mighty God hath given power and commandment, to his ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins." His promises of pardon and absolution of the penitent do not hang in the air, as it were, but are applied by definite persons through definite instrumentalities which are at once means whereby we receive this grace, and pledges to assure us thereof.

This ministry of the divine forgiveness is of tremendous importance to the development of the life of holiness, as generating in the individual at once a deep sense of the guilt of sin and a new attitude of hopefulness toward the spiritual life. The oft-repeated allegation that frequent resort to the sacrament of penance destroys the sense of the sinfulness of sin and makes repentance superficial and unreal, is founded upon an inadequate observation and implies a lack of actual experience in the reception and ministration of the sacrament. There are no facts of observation back of the conviction that those who "go directly to God" repent in a deeper and more sincere way than those who make use of this sacrament.

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Nor is it true that those who decline the sacrament go more directly to God than those who make use of it. Superficial and light-minded persons will be such under all circumstances; but the use of the sacrament will not increase either their superficiality or light-mindedness. On the contrary, all the circumstances and surroundings of the sacrament are such as tend to produce seriousness of repentance and stir the depths of contrition. And inasmuch as the divine response is pledged to us in the sacrament, it is the basis of hopefulness. The weaknesses which we find in ourselves impress us with the constant need of grace, if we are to overcome them, and the sacrament of penance is the constant ministry of grace to the soul which has found its need. For the sacramental action is not limited to the removal of the guilt of sin. There is also in the sacrament of penance, as in other sacraments, the impartation of sanctifying grace. The spiritual faculties are vivified and edified, the wounds inflicted by sin are healed, and hindrances to the life of union with our Lord having been removed, the life is restored to the stability and energy which had been im-

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ped by sin. The life of the body is normal only when this constant exercise of its cleansing and healing power goes on unhindered. The sacrament can be thought of as of exceptional application only in the sense in which sin can be thought of as of exceptional occurrence.

Just because sin has to be reckoned with as a steady factor in human experience the ministry of grace that meets it and provides for its removal and healing must be constant. To put it otherwise, repentance is not an occasional act but a continuous spiritual experience. The life of repentance is one aspect of the life of the Body of Christ—that aspect which reveals it as seeking increasingly to purify itself and gain in depth of spiritual experience and positive holiness. The branches abide in the vine on condition of their progressive purgation. While the body, as such, is essentially holy, the members are of relative holiness and must grow up in the body with an ever deepening participation in its life. And because the members of the body are not only members of Christ but, through their common inherence in Him are members one of another, there

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must be an interaction of their penitence as of their other spiritual activities. The members not only rejoice together but suffer together; and their inter-communion means that their energy is diffused throughout the body, and that the various members are affected by the experience of one another. No member lives an isolated life, but shares in the experiences of the others. In this sense we repent for one another, that is, our spiritual activities, transmitted through the body effect certain releases of spiritual energy in the lives of others. The Christ-experience is reproduced throughout the body, and the members of the body enter into and participate in His atoning work. Our Lord is, as has often been pointed out, the great Penitent—His assumption of the sins that were not His, and His suffering on behalf of them, is essentially a penitential act. Through His self-identification with us in the Incarnation He is enabled to become our representative: potentially the representative of the race, actually the representative of all those who are brought into union with Him by their incorporation into His body. And this incorporation is an incorporation into

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His work, a participation in His experience, by which the life and action of Christ are recapitulated by the body as a whole, and by each living member of the body. There is no ground for excluding our penitence from this totality of experience. We repeat the penitential experience of Christ, and *make up that which is behind in His sufferings*, because such action on our part is not isolated action but the corporate action of the members of Christ. Looked at from another point of view, it is the repentance of Christ which is individualized in us, and our repentance is in reality Christ repenting in us; just as none of our spiritual activities have their origin in us, but are the activities of the Christ Who dwells in us. The life of God is imparted to us through our union with our Lord.

Another phase of the divine action in creating and sustaining the life of union comes into view when we look to another sacrament—the sacrament of the Body and Blood of Christ. This sacrament, considered as a communion, is the continual offer of Himself by Incarnate God to the members of His Body. If one may venture so to express it,

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it is the continual pouring of Himself into the soul of the believer that He may abide with him as the principle of his life. It is the means of the indwelling and abiding Presence in the soul of the Christian. Life is the meaning of the divine mission. *I am come that they might have life, and that they may have it more abundantly. He that eateth me, even he shall live by me. Whosoever eateth my flesh, and drinketh my blood, hath eternal life.* It is chiefly by constant participation in the Sacred Humanity of Christ that the gift of eternal life which was communicated to us through the sacrament of regeneration is perpetuated and sustained. Minimizing interpretations of the meaning of the Holy Communion not only render null and void the entire body of the teaching of the Church from the days of St. John and St. Paul onward, but they render the sacrament itself a meaningless thing, a clumsy instrument of altogether inferior ends. It is only as we view this sacrament as the means whereby an actually present Redeemer imparts the reality of His Incarnate nature to the regenerate soul that we are able to understand it as a further and

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crowning act in that process of sacramental action which we have been following.

The sacred humanity of our Lord is revealed in this sacrament as that which communicates and sustains that gift of everlasting life which our Lord came to impart and which is our bond to the eternal life of God. When we think of the Body of Christ as the Spirit-filled body, we think of it as a body in which God the Holy Spirit is operating the sacramental actions which remove all obstacles which hinder our union with our Lord, and effecting that "our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, that we may evermore dwell in him and he in us." This process by which the life of the body is extended and intensified, is the edification of the body, its expression toward its ideal, which is the inclusion of the race which has been redeemed, by actual participation of redemption. We must bear in mind that the purpose of the Incarnation is not fully realized as long as any human being remains out of Christ; that is, is not incorporated in the Body of the Incarnate. This of course means that the scope of the

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Incarnate work is wider than the earthly church in which it has its starting point, and reaches to all human life, in whatever state of being, unsatisfied till that life, in its degree and capacity, has through the body been brought into relation with God. The impartation of the sacred humanity to us necessarily goes on as long as we are imperfect, and yet retain the capacity for perfection; and is therefore one of the divine operations in our soul which continues beyond the present life—continues until the saved soul becomes competent of the beatific vision. And even beyond that, as Christ remains incarnate forever. His Incarnation is the continuous support of our continuous union with Him; the approach of the creature to the pure divinity of the Blessed Trinity is continuously mediated by the humanity of our Lord. And we may believe that all progress in the “other world” is due to an increasing participation in the divine-human nature of the God-man, begun in sacramental action here and continued by what heavenly action we know not. But we do know that *He which hath begun a good work in us, will perform the same until the day of*

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Jesus Christ—until that day, when perfect in body and spirit with a perfectness never attained on this earth, we are presented in Him to the Father, the perfect outcome of His Incarnate work.

And even in our imperfect state, while the body is still in the process of its edification, we are presented to God in Him. There is another aspect of the Holy Eucharist by which it is the continuous presentation of the Incarnate in a sacrificial aspect, His self-presentation with His mystical body, that is, with all those who are incorporate in Him. This is that sacrifice which is continuous in heaven and is, not repeated, but presented on the altars of the earthly Church; “the one perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” Incapable of repetition because incapable of cessation, this one sacrifice is forever the source of hope to sinful men. We forever plead the eternal merits of this one sacrifice as the basis of our hope and our confidence in our approach to God. And the Church as the extension of the incarnation of Christ itself becomes merged in the sacrificial offering of its Head and is able

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to offer itself in union with Him; and each individual member of the Church participates in the offering, and presents himself, his soul and body, "to be a reasonable, holy, and living sacrifice," with the well-grounded hope that being accepted in the Beloved, he will receive an increase of His grace, and "be filled with grace and heavenly benediction, and made one body in Him, that He may dwell in us and we in Him." The earthly Church, passing the time of its preparation and probation here, will be presented in Him, its Creator, Redeemer and Sanctifier, as the living and heavenly Body of Christ, His Bride, forever knit to Him in the participation of an indissoluble life.

It has been my purpose in this lecture, by setting out the essential nature and inner life of the Church, the Body of Christ, and in sketching its operation in regenerating, renewing, and developing the spiritual life of man in growing union with that body, to present the holiness of the Church as the manifestation of the holy life of its Head through the members whom He has incorporated into Himself. Holiness is not then an accidental quality of the Church, but is

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of the very essence of its being. Inasmuch as it is the Body of Christ the Church needs must be holy, and all the members of the Church must share in the holiness of their Head. And from the point of view of the present lectures, holiness, a note of the Church, must be a thing capable of recognition and estimation. It must be not only theoretically of the essence of the Church; but it must be a quality manifested in the life of the Church, a quality so evidently manifested that it, so far forth, identifies the body possessing it as a manifestation of the Body of Christ. A body, if we can conceive such, which did not care for nor seek holiness, which was content with some lower ideal of life—let us say social goodness—could lay no claim to be identified as the body of Christ. However good and worthy its purpose, we should see in it something other than the Church of the living God. A claim on the part of such a body to proclaim the true doctrine of the gospel, or its possession of certain ordinances, would not of itself constitute a valid claim to recognition as the Church. It must further show that its teaching and ordinances are so connected

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with the incarnate life of our Head, as to be means of manifestation and transmission of His life to His members, so that His holy life may be in them, and by them be manifested to the world, so that their witness shall be evidence of the reality of their union with the Incarnate.

We must therefore proceed to a description of the life of the Church, or certain phases of that life, as means of the manifestation of the holy life of Incarnate God in His members.

THE UNIVERSAL VOCATION TO
HOLINESS

*To them that are sanctified in Christ Jesus,
called to be saints*

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In the preceding lecture it was my object to emphasize the fact that the life of the Body of Christ is a holy and supernatural life, flowing out from Christ, the Head of the Body, and through the action of the Holy Spirit communicated to all members of the Body by means of media instituted for that purpose, in such wise that all who are in the Body are partakers of that life in proportion to their receptivity. We must now go on to consider the holiness of the Body of Christ as a holiness to which all members of the Body are called, the ideal aim of their Christian activity. The universal vocation of Christians is a vocation to sanctity.

This admits of no doubt. "The Saints" was the earliest designation of the Christian community, and this designation regards not simply their separation from the world, but their separation to God. There can be no complete account of the life of these primitive Christian communities which fails to take note of the aim, the movement of their

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life, as ideally tending toward a fuller appropriation of that gift of eternal life which Incarnate God came that they might have. "I am come that they might have life and that they might have it more abundantly." As we read Saint Paul's letters to those groups of converts which he had brought together to be the Church in such and such a place, we often have the feeling that he is soaring far over the heads of his readers in his development of the meaning of the Christian life. But I doubt if he actually did lose touch with them. Those fundamental conceptions of the Christian life which seem to us so difficult of appropriation are precisely the conceptions with which they would have been most familiar. Just because they were fundamental to Saint Paul's thought, they would have been what they were first taught in being instructed for baptism and the Christian life. It is indeed exceedingly instructive to remember, when we lay down one of Saint Paul's Epistles finding it difficult to understand, that it is not a theological treatise for advanced students, but a pastoral letter addressed to a congregation, and that Saint Paul certainly ex-

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pected them to understand it. One suspects that the modern congregation to which Saint Paul's letters are read, often fail to follow his thought, and that the reason is that they are uninstructed in just those fundamental doctrines of the Christian faith with which Saint Paul's first readers were familiar. To the average modern congregation Christianity is a set of rules for the ordering of its social relations, combined with a few rites which are vaguely thought of as "means of grace,"—grace again being a term of quite indefinite content. Saint Paul's hearers would have conceived Christianity quite differently, as the gift of eternal life through Christ into Whom they had been incorporated and Whose life-experience they were to recapitulate and express in their own living. They would have understood that the end of their religious experience was not to make them men and women of good moral lives, and therefore valuable citizens of the social state, but that it was to make them saints and full-grown citizens of an Heavenly Kingdom. Their fundamental relation was a relation to God in Christ, and their essential life was the life lived with Christ in

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heavenly places. Holiness would have been to them not the rare acquisition of certain select souls, but the indispensable characteristic of the Christian as such.

Let us put it in this way: The essential holiness of the Body of Christ, of which each Christian is a member, must be reproduced in the experience of the individual, and is the complete and only complete evidence of his healthy functioning as a member of the Body. It is fatal to our understanding of the New Testament conception of a Christian to allow our minds to be distracted to any other conception of what constitutes Christianity in action, as that it is the imitation of certain external details of the life of our Lord, or the aiming to follow certain rules which may be deduced from his teaching. The constant human tendency is to substitute some lower and easier thing for the full ideal of the Gospel life. The present time in particular is witnessing a widespread presentation of the gospel as a gospel of good works. As a revival of the conviction of the obligations and value of the corporeal works of mercy, as an application of the Gospel of Christ, this would be encouraging;

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but it is not in the least encouraging if our duty to our neighbor, as emphasized, has taught us to obscure our duty to God. It would indeed seem that our duty toward God is our duty toward our neighbor. This emphasis upon a religion of good works is no doubt due to the widespread interest in sociology which has been so marked a feature of the last few years, but that religious teaching and practice has been so responsive to a special trend of contemporary thought is due to the fact that the confused state of divided Christendom makes theological thinking difficult and makes man eager to seize upon an alternative which seems to afford a way of escape from mental entanglements. One fears that this presentation of the Gospel as a Gospel of service to the brother, as a process of changing the Kingdom of God into a Democracy, is ultimately motivated by weariness of controversy and division, by the conviction that Christendom ought to be one, and that if Christians cannot be brought to unity on any theological platform, it is well to take another platform on which they can stand. That this basis of unity is an abandonment and not a solution

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of our problem seems not yet to be considered.

For it would seem to be clear that it is only in a very restricted sense, and in the way of a by-product, that it is the function of the Gospel to produce good citizens. It is impossible to assent to the degradation of the ideal of the saint to that of the ideal social man. The notion of sanctity does indeed contain that of social integrity and usefulness, but it is by no means exhausted by it. The vocation of the Christian is to the Kingdom of God, in which he should bring forth the fruits of the Spirit. That the Earth is the better for his action is a detail and an accident. We have been so brow-beaten by the edicts of materialism, so taunted with indifference to this world, and with the sin of other-worldliness, that we have felt compelled to vindicate our characters from the old charge of being enemies of the human race. We have forgotten in the campaign for self-vindication that in a true sense indifference to the world, and other-worldliness, are precisely what should characterize us; that we are pilgrims and strangers here, having no abiding city, but that we

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seek one to come; that our citizenship is in Heaven.

We need to disentangle our thought from the ambiguity of the expression "this world." Taking the world to mean human society, trying so to organize and to govern itself that life shall be a tolerable thing for all its members, Christians are not less but more interested in this than other men. Such organization and government is requisite to the successful appeal of the Gospel. As at present organized, or perhaps disorganized, the appeal of the Gospel is effectively hindered by the poverty and degradation in which large sections of humanity are compelled to live. They can neither understand nor practice the Gospel under their conditions of life. It is useless to say that the Gospel is for the poor and will enable them, if they will accept it, to live Christian lives under whatever social conditions. To say that is to play with the facts. What the New Testament means by the Christian Life, that Eternal Life which is hid with Christ in God, and is here evidenced by the practice of the Sermon on the Mount and the production of the fruits of the Spirit, does, it

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may be, sporadically exist in tenement houses and slums; but that the population of tenement houses and slums will, or even can, show such a life, no one who knows them will believe. It must remain forever unintelligible to them. That this state of things should be changed, Christians are not less interested but more than other men. But they are more interested precisely because they see in the unfortunate inhabitants of these places not possible comfortable citizens, but the potentiality of children of God, and saints, and they feel eager for the improvement of life. The world to the Christian means more than human society well organized and well governed, sleek and comfortable. It means that society energized and vivified by the operations of the Holy Spirit, and looking beyond material comfort for the end of life; still under whatever imposed conditions, living in the pilgrim state, with eyes eager for the vision of the city where their true citizenship is. And furthermore we must as Christians insist and expect that any permanent improvement of human society, here and now, will be brought about and made permanent by those

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whose aim it is to improve it for Eternity. We are at present witnessing an appalling demonstration of the outcome, and I believe the necessary outcome, of the attempt to organize human society on the basis of materialism. Such things as we see in the world to-day would be impossible in a society ruled by spiritual motives.

Hence we must look on the saint, not only as the exemplification of a certain spiritual ideal, which is one among the many ideals to be found among a widely diversified humanity, and tolerated as the outcome of a certain psychic trend, but we must look to him as the one possessing the supreme secret of life. He and he alone can tell us what life really is in its possible fulness and completeness. He alone can show us what to do with life and how to do it. The man who views life from the standpoint of materialism may be anxious for life's betterment, but he will fail because human beings are unable to make life better if they have no motive but that which materialism supplies. Materialism can never get rid of selfishness, and it is selfishness which defeats all programmes of social advance. Man is a "creature of a

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very nimble dishonesty," and there is nothing in materialism to make him honest. It is only the man to whom this world is but a passing incident in God's activity who can find what goes on here important enough to sacrifice himself for its welfare.

What is the saint? What is this holiness to which we are called? It is the manifestation of the life of Christ in the life of His members. Those who are called to holiness are called to union with the risen and ascended Lord, and to participation in His Divine Life. So much we have already seen, but what of the development of the life of the individual? What do we mean by the spiritual life?

The spiritual life is not simply a life which takes account of spiritual things, which recognizes the existence of a spiritual world from which flows motives which affect our lives here, if we will let them. The spiritual life is not ordinary human life governed by a special set of principles. It is not a series of acts,—the practice of such and such things. The spiritual life, which is the life of sanctity, is a distinct creation of God. Man is made a spiritual being when he is

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regenerated and taken into the life of God and endowed with the gift of eternal life. The end of our Lord's mission is *that they might have life*. His insistence is constantly upon eternal life as a distinct gift. This eternal life is of course not immortality, though it has been so conceived. Those who lack it are not the less immortal, but eternal life is the Divine Life imparted to man, whereby he becomes a new creation and is raised to a new plane of spiritual living. It was that this might be possible that God became incarnate, the other ends of the Incarnation being subordinate to this. It is therefore a dependent life, drawing constantly upon the incarnate life of our Lord with whom it is in union. And this union is not a union of thought or idea, of faith or love, but an organic union which can never be completely destroyed, though it may remain undeveloped. Baptism cannot be repeated, because the union effected with our Lord in baptism can never be utterly nullified.

It is by virtue of this union that we have come to be in Christ, and He in us. The sphere of spiritual operation is not outward.

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“In Christ” is one of the characteristic phrases of the New Testament. It denotes precisely the fact of organic union, in that the Christian and Christ are one, so one that the life of Christ is manifested in and through the life of His members. As a thing lived by us, the Christian life is the externalization of this fact of union. The spiritual life is the process of the manifestation of the life of Christ in the life of His members.

The evolution of the saint, then, is the process of his appropriation and expression of the life of the indwelling Christ from the moment of his union with Him in baptism, till his spiritual powers are so matured as to be capable of the unveiled glory of the Beatific Vision.

What we may perhaps call the programme of the life of those who are called to sanctify is found in the Sermon on the Mount, which is but the statement, in set propositions, of what the human life of our Lord was in living reality. It will be admitted by all that the best comment on the Sermon on the Mount is the life of our Lord himself. He alone has fully practiced what He preached.

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We turn, therefore, from beatitude after beatitude to its concrete illustration in the life of Jesus. We cannot mistake the meaning of humility and meekness and purity and the rest, because we have them exemplified before our eyes. And yet there comes even to sincere Christians the feeling that as a programme of life the Sermon on the Mount is impossible. It has been lived to be sure, but by one who is God as well as man.

It is one of the radical difficulties of our thought to understand the humanity of our Lord. We are constantly yielding to the temptation to make it something fantastic and unreal, something more or less than human. We substitute for the truth of God, perfectly united with humanity, a God, if I may so express it, hiding behind humanity, a God who appears fitfully in our Lord's life to enable Him to do what otherwise would be impossible for Him. Our Lord thus becomes a kind of sublime magician who controls the power of God when He needs it to perform startling things. When it is put thus baldly, we disclaim this description, and deny that this is indeed our notion, but what

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else can we possibly mean by our objection, when we are urged to action, on the ground that our Lord did so and so, that He is God as well as man. Whatsoever our Lord did in His Incarnate life He did through humanity united to God. He acted in a perfectly human way. All His acts were human acts. The Holy Spirit dwelt in Him in all fulness and His human nature was sustained by that indwelling power; and through our union with Him we have access to the same source of Divine strength. Our weakness is the outcome of non-use of the source of strength which is ours. It follows that the programme of the life of sanctity is not impossible, because it has been already put in operation. We can follow it by living in Christ.

The objections directed against the Sermon on the Mount, result from misconceptions of its nature. It is not a series of rules of conduct but enunciates principles of spiritual living. The method of our Lord's teaching differs markedly from our habitual method. We lay down a law, a rule, and deduce the individual cases from it. Our Lord teaches through a concrete case and

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leaves us to deduce the principle employed in it and illustrated by it. The case he cites is usually an extreme case, inasmuch as the extreme case brings the principle into greater clearness. We have turned the case into a rule and then declared the rule impracticable. The demonstration of this is, that if the cases our Lord cites are rules of conduct and not illustrations of principles, they are useless as being of no universal or even widespread application. It does not happen to the average man, after his school days at least, to be smitten on any cheek, right or left. Probably no one has even attempted to compel you to go a mile with him, or taken away your cloak; but the principles involved in these cases are of daily use and application. They are the principles the practice of which results in the development of the character-qualities enunciated in the beatitudes.

And the practice of them is the practice of the Christ-life. The extent in which we practice them is the measure of our success in the life of holiness, for to gain that life is the realization in experience of the human life of our Lord; and strictly speaking the Christian is not called to the imitation of the

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Christ-life, but to the reproduction of it. A misunderstanding of this fact lies at the root of many failures. The vision of Jesus of Nazareth going about doing good is so fascinating that many have been led to think that going about doing good is an adequate expression of his life in the life of the disciple; but the disciple does not reach the secret of the Christ life by doing good, but he does good as the result of having read the secret. The Tolstoian theory of the Christian life, which fascinated so many to admiration, though it fascinates few to actual imitation, embodies this same misconception. We do not accept the life of Jesus by making ourselves poor, or by working at manual labor. Such things are the mere accidents of life. It is a curious blunder to make them its substance.

The practice of the Christian life does not take certain characteristic forms of expression, those which have already been noted as summed up in our Lord's teaching in the Sermon on the Mount, but they flow forth, as from a hidden source, from the central fact of our union with him, resulting in the reproduction of His life in us. The life of

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Christ is recapitulated in the life of the disciple. The disciple passes through the same experiences as the Master, the member as the Head. When Saint Paul comes to set out in detail what must be the experience of those he calls the saints, that is the members of the Christian community, what he dwells upon as of primary importance is not their good works, or virtuous conduct, but their spiritual experience. To him Christianity is an experience which must be passed through, the experience of the life of the indwelling Christ. Recall for a moment how he states this. *We were buried with Him, by baptism, into death, that like as Christ was raised up from death by the glory of the Father, even so we also should walk in newness of life. Buried with Him in baptism, wherein also ye were raised with Him. But God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world. Grow up into Him in all things which is the Head, even Christ. Even when we are dead in sin hath He quickened us together and made us sit together in Heavenly places in Christ Jesus. And Saint Peter*

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adds, being born again not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.

The birth, growth, crucifixion, death, burial, resurrection and ascension of the Christian, are spiritual experiences which constitute the life of Christ in him, which are his reproduction of the Christ life. These things admittedly take place in the saint in the process of his development from his initial calling to sanctity to his actual attainment of it. Those forms of Christian living which aim at an imitation of the externals of the Christ life, or a following of moral rules deducible from Christ's life and teaching, remain hopelessly exterior and fall far short of Christian reality.

Furthermore these are not ideals of a future life. The New Testament puts them in the past. We pass through them with the result that our life is now hid with Christ in Heavenly places. It makes all possible difference with our religion whether we realize this. The religion of external imitation is rooted in the past. What Christ was, and said, and did, is important to it. It is a backward looking religion to which Christ is

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a Supreme Teacher, and which has great difficulty in finding any place for the Living Christ. Christ was manifested, and worked, and taught, and returned to the Heavenly state from which He emerged. Such a thought of Christ and His work abundantly explains the widespread difficulty which men feel about our Lord's divinity, His virgin birth, His resurrection and ascension and His sacraments. Men find difficulty about these things because they do not fit in with what they understand as present Christianity. They are not helps but hindrances, useless dogmas which are awkward to deal with; they do not correspond with anything that at present exists; they are irrelevant to our Christian life. On the other hand, to the Catholic Christian, the emphasis of religion is on the present work of Christ. His religion is not a reminiscence of what Christ did, but a present work of the living and ascended Christ. Christ is repeating His life through him. He is externalizing the entire Christ experience. He cannot construe Christianity in terms of morals, but only in terms of a vital, spiritual process. Christ is being formed in him, and that formation is

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expressed in his living in the form of sanctity.

This union of the spiritual personality of man with Incarnate God, wherein the experience of the member recapitulates the experience of the Head, is the life of holiness. It is the process which goes on through life, and after, reaching its consummation only in the vision of God. If even that is a period to its growth, it certainly is not to its activity. As sketched for us by the masters of the spiritual life, that process goes through certain well-defined changes which, taken together, define the growth of the child of God in the life of holiness. They are the stages in the building of the saint. They are, together, one form of the expression of the holiness of the Body of Christ. To our understanding of what the holiness of the Church is, it is therefore necessary that we follow these steps in the development of the saintly life.

The first, the most elementary, stage is that of purification. It is that stage which is characterized by *death unto sin*. We can perhaps get at it best by leaving the beaten path of books, and asking ourselves what

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death is. Death, physical death, is marked by failure to correspond to environment. We only know life through its correspondence, its reactions, and when these cease utterly and no stimuli any longer provoke reaction in the organism, we say that the organism is dead. The friend by whose familiar body we stand looks with unseeing eyes, no longer smiles us a greeting, returns no pressure of the hand,—he is dead. And death unto sin exhibits the same lack of correspondence to the appropriate environment. It is dead to sin, to the world, conceived as a set of influences opposed to God. The stimuli of sin no longer call out correspondences. The appeals of the world are made in vain. The temptations which once stirred us to febrile activity are displayed uselessly. We turn with indifference from what once fascinated us. But as physical death does not prove the ceasing of consciousness, but only its ceasing to respond to certain stimuli, while we believe that it has actually awakened to a larger life and a more intense consciousness, so this death unto sin, death with Christ and to the world, means not a ceasing of spiritual consciousness but

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the transfer of it to other objects. Those who are so dead have become alive to God, and to all things which belong to the spiritual order. It is the awakening to a larger life.

We express this truth otherwise when we speak of it as a process of detachment and purification. This is the ordinary way of doing it, and in most of us it is a process which consumes much time. The breaking of sinful habits and inclinations, which in most men are developed before the time of conscious spiritual living, is a difficult task. The dying to sin is a lingering death except in rare cases. But the important thing is the will to die. We die in intention long before we die in fact; and it is this difficult and painful process of making the spiritual will dominant in the life which is the process of spiritual crucifixion. We must experience the Cross as our Head experienced it, and no soul come to maturity is spared it. Our spiritual discipline in this stage, not that it is confined to this stage, is a going out after Christ, bearing His Cross, and the Cross signifies the voluntary limitation of life for His sake and the Gospel's. It is a thing that we

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voluntarily take up, and we take it up purposely to associate ourselves with the dying of the Son of God, that through participation in His death we may become partakers of His resurrection. All must go, — all things that restrain from purification of life must go,—and they go hard. There is no easy way of being crucified.

The spiritual person reaches the confines of the second stage of his development before he has utterly passed out of the discipline of the first stage. That second stage is the stage of spiritual knowledge and illumination. What is characteristic of this stage is a more direct knowledge of God, His will and purpose for us. Where before we have heard with the ear, and believed the report of others, we now see and know for ourselves. The religious consciousness, which has always been to some extent operative though dim and clouded, is now purified and capable of more energetic action. The Christian at this stage has direct knowledge of God,—is conscious of His presence and action upon himself. He can now be said to know God by direct spiritual intuition. I would not be understood as maintaining that

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all good Christians have this direct intuition of God, and that it is the indispensable test of their advance in sanctity. There may be something to be considered in matter of temperament,—of psychic make-up. There is a certain relevancy in the distinction between the once-born and the twice-born, but I would express my belief that our unconsciousness of God and the spiritual world is often less a matter of incapacity than of inattention. After all, even in physical matters, we see what we are looking for, and what we do not expect to see we miss, and more of us would be conscious of God, and of our Lord's presence and action, if we were alert to spiritual possibilities. These things have been known, and are known, to multitudes of Christians whom we would be far from calling saints in the conventional sense, but who are obviously far on the road of sanctity. I am not speaking of visions and ecstasies of the extreme mystic type, but simply of that consciousness of God's presence in dealing with us which it appears to me is one of the notes of a life lived with Christ in God. It is not to be expected that this consciousness should be continuous,—

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even in the highest saints it is not that,—but those who are living in Christ should certainly be aware of His indwelling, at least from time to time, and feel the certainty of His guidance. I am certain that this is the experience of many who have never learned to describe their experience, or who hold it too precious and intimate to be described. We construe our experiences in the terminology which we have learned, and translate it in words become habitual, and if our vocabulary be faulty our expression of our experience will be faulty too. This would not matter if it were not that the limitations of our expression serve to block our vision of greater things possible to us, for we grow towards our ideal, and an imperfect ideal prompts only to meagre efforts toward growth.

The growth in the knowledge of God, as in other things, is the result of effort,—the effort to co-operate with the work of the Spirit. The terms through which we express to ourselves our religious life are apt to become dead terms. It requires ever renewed effort to get at their meaning. Many of them are of inexhaustible meaning, and

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the energies of our spirit may be constantly spent in the effort to get deeper into them. But the result of this effort is well compensated by our increase in spiritual knowledge and experience,—the soul is illuminated by the Divine presence and we learn the Source of its light.

It is then that the soul enters the third stage of its progress and finds itself in a deeply realized union with God. This we may regard as the stage of those who attain great holiness in this life and whom we are wont to think of, in our ordinary conceptions of the Christian life, as the saints. Their lives have become nearly perfect expressions of the Christ life. They have passed upward from the region where sin is a common experience, through the path which is lit by God's manifested presence to consummated union with Him. They walk with God here, and have come to the borders of the land of far distances and glimpse the walls of the city which is the end of their pilgrimage. In them we see, so far as we may see it on this Earth, the complete expression of the life of holiness, which it is the mission of the Incarnate to create. In them we read

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the meaning of our Lord's life and work,—that spiritual creation which He died that man might be. In these children the Divine Wisdom is justified and the ways of God with man made plain; and in them we learn the truth of the saying that "God became man in order that man might become Divine."

Such, roughly enough and in poorest outline, is that aspect of the holiness of the Body of Christ, the one Holy and Catholic Church, as the fact is expressed and embodied in the life of individuals. Holiness so understood is the dynamic power of the Incarnate Life of the Son of God. Laying hold upon and eliciting response from the lives of men, it views human life not as capable of obeying certain rules which result in conduct pleasing to God, but as created with the potentiality of knowing God, and loving God, and being raised to the Divine friendship through participation in the Divine Nature. Such a view makes human life intelligible,—makes all its upward struggle through the darkness and tragedy of human experience possible to contemplate without horror. The journey of the soul to

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God is a glad pilgrimage, whatever the roughness of the way, and so understood human life is not only a pilgrimage to God, but a pilgrimage with God. God joins us at the outset, in the impartation of Himself in our baptism, and leaves us never, but is with us to administer the viaticum as our eyes close in death. He is the Indweller who has been the strength of all our strength, the virtue of all our virtue.

All that we can claim of our own is the ready will wherewith we welcome Him, and even so "we could not have found Him if He had not first found us." When we have been nailed upon the Cross, He has been nailed beside us, and when we have been buried He has shared our tomb. He too has been our resurrection and our life and has lifted us up to the Heavenly Places where our expanding life is more and more lived with Him. He is our Alpha and Omega, our first and our last.

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*All authority is given unto Me in heaven
and in earth. Go ye therefore—*

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In the preceding lectures we have thought of the Church as the embodiment of the holy life our Incarnate Lord, to participate in, and to express which, the individual Christian is called. Beside such individual expression of the holy life in the experience of the members of the Body, there is what we may, perhaps, call a functional expression of it. That is to say, the inherent holiness of the Body functions through certain organs whose meaning is that they minister to the development of the holiness of the Body in all its members. Such organs of the Body are called in our ordinary phraseology "channels of grace": that phrase fixes attention upon the results which they achieve: my purpose is rather to fix attention upon the organ itself, not as a means of transmission, but as a means of expression of the Body's Life.

The function of the Body which we are to consider now is the function of Priesthood. Our Lord is the One and Only Priest, having assumed the entire significance of priesthood to Himself when He

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entered upon the mediatorial work of the Incarnation. The symbolic priesthood of the preceding dispensation was fulfilled in His actual priesthood, and the typical sacrifices, having fulfilled their use, were superseded by the actual sacrifice of the Incarnate Life. This, of course, does not and cannot mean that priesthood and sacrifice have passed away; but that the imperfect and typical sacrifices and priesthood are fulfilled in a permanent and abiding sacrifice and priesthood, the perfection of which renders other priesthood and sacrifice impossible. Our Lord did not assume a temporary priesthood to offer a passing sacrifice, the purposes of which being fulfilled it could be laid aside: both priesthood and sacrifice are aspects of mediation, and are needed as long as mediation is needed. Our Lord abides a priest forever, and, as a priest, has somewhat to offer, because of the constant need of humanity to approach God through him. We cannot approach God through memory of, or faith in, a past act. We approach through a door in heaven which is presently held open by the mediatorial action of our Lord. It is the mark of a mistaken and incompe-

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tent religion that it strives to center our thought on the past. All the acts of our Lord's Incarnate Life are preparatory for, and have reference to, His present action. That He was once offered, as a sacrifice for sin upon the Cross, is preparatory to His present action upon sinners whom by that lifting up He is drawing to Himself. His state, both as priest and sacrifice, is an eternal state: He is a priest forever, and offers one sacrifice forever, because both priesthood and sacrifice are forever the needs of those who approach God through Him. Every sin that is committed needs the absolution of an existing priest through the application of an existing sacrifice to its forgiveness. Our Lord's sacrifice is one and incapable of repetition because it is incapable of cessation: but it is capable of application to each new sin of man. That is the consolation of sinners, that there is a living way into the Holy Place through the perpetually offered sacrifice of the humanity of Christ.

The reason for the Second Person of the Ever Blessed Trinity taking upon Himself our Humanity was that He might permanently unite that Humanity to Himself. As

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we have noted, the Body of the Incarnation is a growing Body, growing by the constant addition of the human beings who are incorporated into Him by the action of the Holy Spirit in the sacrament of baptism. And it is through the Mystical Body so constituted, that the Incarnate action of our Lord, to-day and ever, is mediated to His members. His Incarnate powers are, so to say, lodged in, and committed to, the Body as such: they are the powers of the Body. But in their exercise they are distributed through functions which are specially created for this end. The office of mediation belongs to the Body of Christ as such: but its exercise is through a special organ of the Body created to that end, the Priesthood. The Body of Christ has a priestly character, and the several members of it partake of that priestly character; but the exercise of priestly powers is through its appropriate organ, the priesthood of the Body, or Church.

We may express this truth in this way: Jesus Christ instituted the Priesthood for the purpose of carrying on in the world the work which He began in His Incarnation and continues through the extension of His

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Incarnation which is His Body, the Church. It was not that He was going away into a distant heaven, and was leaving behind Him means of spiritual helpfulness for men: He was not going away at all, essentially. In the Priesthood He was providing the means by which He being still present would work. He sends His Priests to the work of manifesting and propagating the Holiness of the Body, but He does not send them as a man sends a servant, away from Himself; but He sends them rather as a king sends an ambassador: the majesty and authority and inviolability of the king being in his ambassador. Christ is in His priest, and speaks and acts by him. The priest's acts are Christ's acts. The priest has not some shadowy and reflected priesthood; his priesthood is Christ's priesthood: there are not many priests, but only One. In every priestly act, it is the One priest Who acts. The priest does not absolve, Christ absolves. The priest does not sacrifice, Christ sacrifices.

Therefore those who have received the gift of priesthood have been raised to a new condition, endued with a new character. The

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priesthood is not an office that can be assumed and laid down. Just as the baptized man is not the same as the natural man, but has a special character which can never be laid aside or lost, has been made a member of Christ and a partaker of the divine nature, so a priest is not merely a Christian man of special training and bearing a special office, but has passed into a new spiritual condition. He is now united with Christ in priesthood; and yet so that there are not two priesthoods, a real and a representative, but one priesthood, the priesthood of Incarnate God.

I dwell upon these things, not because they are new or unfamiliar, but just because they are not. You who are gathered in this Seminary, are gathered as those who seek priesthood; you will shortly claim that you are called to the priesthood by the voice of God the Holy Ghost. It is the old and familiar things which you are in danger of losing grip on. And the first step to being a holy priest, is the realization of what is involved in being priests at all. We cannot have too high a conception of our priesthood; but the result must be that the higher

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our conception, the deeper our sense of our own imperfection in it. That is what we need to develop, the sense of our own unworthiness as the priests of God. People have been at all times prone to talk of priestcraft and sacerdotalism, having, no doubt, but vague notions of these as things which they do not like; but unfortunately there have always been conceptions of priesthood which have given ground for the talk. In the dawn of the Church an Apostle had to warn priests that their function was not to be lords over God's heritage, but ensamples to the flock. It seems to me that such an attitude toward the flock is born of too mean, and not too high a conception of the priesthood: it is born of a conception which fundamentally separates the priest from Christ. The priest conceives himself as endued with an independent authority, an irresponsible power, not as presenting to men in his priesthood, Christ Himself. Priesthood which does not start from the side of authority, but which conceives itself as presenting to men, not the power but the character of Christ, will stir no opposition. It is inconceivable that any one who has felt the true dignity of priest-

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hood should be guilty of the offences which stir men's wrath against sacerdotalism. The meekness and gentleness of Christ will frighten no one. But there is nothing of Christ or His commission to us in a self-assertion which tyrannizes over others who, after all, may be our superiors in character, as they cannot but feel; in that arrogance of rule which rides rough-shod over the rights and privileges of others; in that contempt for others' feelings and prejudices which wantonly destroys the peace of many a parish and the usefulness of many a priest. One often thinks that there is no such position of spiritual danger as that of a priest or bishop of the American Church. I once asked a woman to dedicate her boy to the priesthood, and her answer was: "God forbid; I know of no such dangerous place in life." She had known many priests and she had seen their danger—the danger of a position without control. We have no discipline; there is no adequate definition of rights and duties; we are subject to no healthy criticism. We go where we will and we do what we will, and if we do not get on in one place there is always another open. It is no

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one's business to tell us plainly what we are like. And the position of a bishop is worse than that of a priest.

The only thing which can protect us from this stupid and disastrous conception of priesthood as unbridled authority, is a deep and humble conception of priesthood as the showing forth of the character of Christ. If we start there we start well. For it is our fundamental conceptions which will determine our character and work. Our conception of ourselves will determine the conception formed of us by those to whom we are sent. And further, the conception we permit men to form of us will affect their conception of Him in whose Name we assume to speak.

Let us take one or two of the titles by which priesthood is described, and see if we can draw from them any helpful thoughts about the nature of our priesthood. In the first place, we are called ambassadors. *On Christ's behalf then are we ambassadors, as though God were beseeching you by us.* That is St. Paul's way of stating the fact. An ambassador is one who is sent to represent his sovereign. But just because of this

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intimacy of relation, because he bears in himself the personality of his state, he on his part must be careful to maintain the dignity, the character of his state. He is not to be a machine through which business is done, or messages are transmitted, so that one man as well as another might fulfil the office; but there is need of his intelligence and will. He must be in thorough sympathy with the policy of his country. He must, if one may so express it, think the thoughts of his sovereign. Much is necessarily left to his activity, his intelligence, his insight; in emergencies he has to take action which will commit his government. His position is one of responsibility, trust, rather than authority. Indeed, it is not the authority of his state which he is sent to represent, but its *mind*.

Now all that is true in a higher degree of priesthood. We are to represent, not the authority, but the *mind* of Christ. There is too much "shirt-sleeve" diplomacy in the priesthood. Priests sometimes act as though the personality of Christ were merged in them, and not their personality in Christ. But it is the mind of Christ which we are making known. And like the ambassador

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we can only do that if we are sympathetic with it, if we recognize the aims of God and make them our own. Only as we do this can we escape the special dangers of priesthood; that flaunting egotism which often writes itself large over the priest's actions; that crass officialism which the word ecclesiastic so often connotes; that ill-bred audacity by which men assume that they can do what they please because of their office. This not to represent Christ, one of the noteworthy things of whose life is the delicate sympathy with which it touches other lives. And the representative of Christ must cultivate just that delicate sympathy which is in Christ. To be able to rule is, in the first place, to be able to understand. To impose one's will, irrespective of circumstances and conditions, is mere tyranny. Our Lord's dealing with men was founded upon complete knowledge of human nature. *He knew what was in man.* Practically, at any rate, we base our trust in His sympathy upon our conviction of the completeness of His human experience. And we can go no way toward winning people to Christ by any road other than that of sympathetic knowledge. For again,

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it is characteristic of the action of God that He respects human freedom. He does not compel men into obedience. He does not do things because He can. His method of dealing with human souls is the method of attraction. He draws men by the appeal to that which is best in them; by setting before them an ideal of life. It is not God's power, but God's character, as revealed in Christ, which is the constructive force in religion. Force is the most futile of things; the compulsion of the ideal is the one compulsion which is effective. God does not even resort to the intellectual compulsion of proof; he insists that we act, if we act at all, on faith. In other words, intellectual, divorced from moral, conviction, is valueless. *If they believe not Moses and the Prophets, neither will they believe though one rose from the dead.* It is the things that are pure and honest and of good report which by their intrinsic attractiveness determine advance in life.

Priests and bishops, therefore, are not satraps set to rule over provinces of God's Kingdom, but ambassadors sent to interpret the character of their King. It is as though

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God were beseeching men by us. That God beseeches men is a very wonderful and pregnant conception, and a conception that the ecclesiastic, more than most men, is liable to miss. It was excusable in an Elijah to miss the point of the divine method; it is inexcusable under the Gospel. The priest's power is the power of his character, and the power of his character is the degree in which it reflects the character of Christ. That cannot be insisted on too strongly. We are continually lapsing back into a theory which implies that we are going to forward the work of God by machinery. That what we want is proof of Christianity. Philosophical and theological books; demonstrations of the possibility of the miracles of the Gospel; all the intellectual baggage of an aggressive campaign; these are good and necessary in their way and place; but the Gospel did not conquer the Roman Empire by such means, nor has it ever conquered anything by them. It won its victories in the first place, because Christianity presented a certain life. It was not even the miracles of Christ which won His influence, but the character of Christ. And it has not been the intellectual tradition,

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but the character tradition which has kept Christianity a living force in the world. Each Christian generation has set before the world a type of character which nothing but Christianity has been able to produce, and by that it has lived. In the last analysis intellectual error is disastrous because it leads to error in life; to misconceive the character of God is to misrepresent the character of God.

It behooves the priest, then, to see to it that he is representing the character of Christ rightly. The conversion of souls depends on that. In all our work that, ultimately, is our dependence. Brilliant preaching, executive ability, activity, social qualities, may make a parish successful; they will never make it Christian. A successful parish is by no necessity a converted parish. A converted parish starts from a converted priest.

Let us notice another title by which priests are called—Stewards. I suppose the point about stewards is that they are the administrators of that which is not their own. The aspect under which we have to view them, then, is that of responsibility.

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There are thoughts which are familiar thoughts, and which, nevertheless, come to us at times with fresh vividness, and overwhelm us by the greatness of their implications. Such a thought to me is that of the dependence of God upon man: the extent to which the work of God waits upon its human instruments. The progress of the Kingdom of God seems to be conditioned absolutely upon human activity. When men have set themselves in a spirit of devotion and sacrifice to that work it has prospered; otherwise not. Whatever may be our theories, we cannot but feel that it makes an immense difference to a soul whether it dies Christian or no. Although we may feel no doubt of the salvation of such heathen as have lived by whatever light and guidance God gave them, still there is a vast difference between a heathen, even the best, and a Christian. Heathen salvation and Christian salvation are two things. But God has made the Christian salvation of the heathen depend upon the activity of the Christian Church, that is, upon the activity of the priesthood, for we must not shirk our responsibility. And what a spectacle history

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unrolls before us. With our usual tendency to a baseless optimism, we are wont to dwell on the triumphs of missions, the long roll of saints and martyrs who have splendidly and heroically dedicated themselves to God in this work. That, set by itself is, no doubt, magnificent; our admiration is well spent on a Xavier or a Patteson. But put where it belongs in relation to the opportunities and resources of the Church—is it splendid? God gives the resources; God creates the opportunities; and He has given in lavish abundance. Opportunities and resources, however, are nothing without use. And who can deny that on the whole the history of Christianity is a history of misuse and incomprehension. As missions are not my theme, but only a passing illustration of it, I will not dwell on details—but what comparison is there between the resources of Anglo-Saxon Christianity and, not its accomplishment, but its effort? And the same thing is true in every department of work: the gulf between resource and effort is tremendous.

It is not that we come short of the ideal; humanity may always be expected to do

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that; but that we have failed pitifully. We have wasted and we still every day waste our Lord's goods. Look at the phenomena of waste in the lives of priests. I shall not speak at length of the intellectual life of the priest, but for the moment look at the waste of it. Think, if you will, of what a man of average intellect may accomplish. With the opportunities of intellectual training he has in school and college and seminary; with his opportunities afterward in active priestly life when he first begins to see the needs of special work, we might expect that priests would be exceptionally informed, at least: that they should be experts in their trade: that the special tools of their calling would be ready at hand, and that the hand would be trained to use them. We would as soon think of a surgeon holding his knife awkwardly and cutting in the wrong place, as a priest unskilled in giving moral advice. We should think scorn of a lawyer ignorant of law—we are rather surprised if a priest show more than an elementary knowledge of theology. We go contemptuously asleep under a prosy lecturer who bungles his subject; but we are expected to keep awake through

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what impossible sermons! And this is not, I would insist, because the average priest is below par intellectually; it is purely a phenomenon of waste. God has given him a mind which he has not cared to use, has given him opportunities which he has not seized. One consequence of this is the spread of error in the uncultivated fields.

The power of error lies not in its own persuasiveness. It were absurd to suppose error more persuasive than truth. And the danger that assails the Church, and which it is a part of the duty of the priesthood to keep away, is not a danger which comes from the outside. The Church has never been endangered from without, but always from within. Our fortress is impregnable; but only in the sense in which any fortress is impregnable, if it be adequately defended. And it is the function of the priesthood to defend it. We are pledged to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." Surely one aspect of the Holiness of the Body of Christ is the purity of its doctrines; and that the doctrines may remain pure, there must be a priesthood skilled in sacred studies, and

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filled with holy zeal for the deposit of truth which they are called to administer. We so easily miss the importance of being at our best, and consequently miss the opportunity and obligation of our Stewardship.

I would press this obligation of the Steward as being in the first place an obligation of self-administration. What God has confided to me to be administered for Him is in the first place my own life with all the gifts and endowments that that implies. My first duty as steward is, not to view myself with complacency as one who has attained to a position of dignity and honor; but to view myself with humility and fear, as one set in a place of immense danger and responsibility. In that position we have to deal with questions which are of eternal importance. There is something even terrifying in the position of the young priest who finds himself placed in the charge of a parish with cure of souls, and compelled whether he will or no, to deal with problems which neither age nor experience nor training has fitted him to deal with. If ever there was a man driven to cast himself utterly on God it is that man. He has lived for years in an aca-

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demical world where the questions he asked were answered apart from the friction of real life which gives them their only vitality. The sense of responsibility for souls did not enter as one of the factors of his decisions. And now he is plunged into a world where the problems are problems of life and death, a world where men and women struggle at death grips with fierce passions, or are hopelessly entangled in intellectual problems the issue of which is too often spiritual disaster. It is sad to know that there are priests to whom this darkling world of spiritual distress is as unknown as the back of the moon. And they are men who have failed in the stewardship of their lives; failed at all to understand that priesthood means stewardship; that the powers which they are permitting to lie unused are precisely the powers of which God will demand an account. The correspondence columns of church newspapers are a pitiful display of clerical incompetence and triviality of interest — of men dreaming in the presence of a decaying civilization, and living in a non-existent and impossible world; endlessly discussing questions which time has long ago decided and

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tossed into its dust-bin. It is required before all things that a steward be found faithful—faithful in the cultivation of himself to deal with the obligations of his time. To realize myself to my highest potency is my duty to the God who has made me His steward.

I shift the emphasis of the problem when I attempt to realize myself for myself; when the world or the Church becomes the field of my self-advancement. The priest is bound to the ascetic life. For essentially asceticism, if I understand it, is a realization of life for God and not for self. Asceticism is not the disuse of this or that. Still less the ultimately Manichæan attitude toward the world as being an evil thing, or the body as being an hindrance to the spirit; but asceticism is the putting of this world in its proper place as the instrument of the spirit. The ascetic sits loose to the world, dominating and controlling it, and making it his servant for spiritual ends. To the Christian, asceticism is a means to an end. If he limits his use of the world it is not because he regards the world as evil, but because he will keep control over his own life. And no man can keep control over his own life, except he dis-

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cipline himself by denial, except as he discover that he can dispense with anything which the world has to offer. He is careful not to entangle himself in the affairs of this world. His self-denial is the evidence of his self-control and the means of his self-oblation. The ascetic is therefore able to place the total energy of his life at the disposal of God. He is absorbing nothing selfishly. There is a temper which is curiously opposite to all that. As the Roman tax-farmer was placed in charge of a district with the sole obligation of paying to the state a fixed revenue, and had himself the enjoyment of what beyond that he could collect, so we find men taking an analogous attitude toward the service of God. They owe God stated and limited service. Beyond that all is theirs. They are free to make self-appropriation of much of life. They have the right to this or that for themselves. It is not that they belong to God, but a certain limited revenue from them. This, as I understand it, is the explanation of the worldly priest. He pays tariff on his priesthood. He does his work, he tells himself; as though his work were the allotted labor of a slave. And his work

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done he throws himself into the enjoyment of life. Within certain limits of decency he is free of the world. Now the steward of God is not free of the world at all. He is bound to consecrate his whole energy. Even his amusements must come within this rule. He is not free to take amusement because a certain amount of life belongs to him; but he is bound to take relaxation because the health of his life requires it—because without it he would be a less fit or serviceable instrument of God. It is a necessary part of his self-development, and therefore falls within the administration of his office and not without it. But that at the same time governs and limits the nature of his amusement; it must be such as to render him a better steward.

There is one more title of the priest which I want to notice: the priest is called Watchman. And I will ask you to think of this in the same subjective way in which we have been treating the other aspects of priesthood, with a view to emphasizing it as a function of the holy life of the Body of Christ. I will ask you to think of the priest's duty as watchman as primarily a duty to watch over

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himself. That is to say, it is still a question of self-realization for the end of greater serviceableness. The qualification of the watchman is not first that he watch, but that he be fit to watch.

The sphere of this watchfulness, it seems to me, is in the first place over one's ideals. There is nothing which we are more liable to lose. It is the usual experience that we start well. We go out to our work with high ideals of what the priestly life is and involves. Those ideals may be mistaken in certain particulars; they may need discipline and purification; they may be modified through experience; but at bottom they were good ideals, and we wanted more than anything else to be good priests. We had zeal and enthusiasm and hope. We had plans and anticipations over which now, perhaps, we smile a little sadly when they have come to dust mostly. We had courage to meet difficulty and even failure, which it is good for us if we have retained. Well, all that is far behind us, and the world which revealed itself sun-flushed to our eager vision looks gray enough now in the retrospect. That, too, does not matter much. What

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does matter is the ideal—has that too faded with the fading of the dawn? Do we look back at that too with a smile that is half sadness and self-pity as a thing belonging to that world which vanished with the breaking of our dreams? The weariness of high ideals is a constant experience everywhere; but woe to the priest who once yields to it. Our dream of reality and our experience of reality are vastly different, but nevertheless if we have been sustained through the difficulty of our ministry it was the dream that sustained us. It is the existence of the ideal which makes the real tolerable.

The ideal is that which, being as yet unattained, seems to us attainable. It is the most desirable thing of its order. It is the element of desire; therefore, that is important. Many have ideals which they never attempt to realize. Many more see ideals and admire them from a distance. But their admiration is languid and effortless. The desire of the ideal is energizing and stimulant. It matters little that we do not actually attain it: the effort to attain will carry us far. The sculptor or the painter finds that the material through which he

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must work seriously limits the expression of his thought. He conceives a form which is perfect; but when he turns from his work with the confession that he can do no more, the vision of his imagination still has a beauty which his creation lacks. The musician sits at the organ and calls forth melodies which are so subtle that they pass over the too gross senses and speak directly to the soul; but over the soul of the musician there are ever more stealing melodies which refuse to be translated; which are as the voices of angels singing as they go upon their errands of mercy, which are echoes of the far-off heavenly music of the harpers harping with their harps. But musician and artist alike do what they do by virtue of their vision; and if they had never conceived the to them impossible they never would have risen to the level of their actual attainment.

It is the ideal which sustains and stimulates. Much of life is weary drudgery, if you view it by itself. If our eyes were fixed on present attainment, which most often means present imperfection and failure, how long should we be able to keep ourselves to

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our work? Work for work's sake lands us in impossible plodding. Work for the vision's sake is the only hopeful work. We smile over the child's crude drawing; but is it not merely of a piece with all life—an attempt, faulty and bungling, to render the ideal? The important thing is that the child has an ideal to render, not that he bungles it in the rendering. We bungle life sadly in any case; our attainment falls how far below our conception. The perfect man, the measure of the stature of the fulness of Christ, is that which we have to translate into the terms of an actual priestly experience: and how does our translation differ much from the child's crude sketch? But there is the intention behind them both, and it is the intention which counts.

But the ideal makes us uncomfortable. Our constant failure saddens and perplexes; the unsuccessful struggle ends perhaps in disheartenment. There come times when far from being stimulated, life grows very somber under the pressure of the unattained. Then is the time when the watchman needs all his watchfulness, for then the enemies of the soul throng about its very gates. Then

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is the time of the very special temptation—what good? Why not adjust oneself to life? The world is a very good place, and life can be made a very tolerable thing by a little compromise. Why insist on impossible standards and put oneself out of sympathy with the world? Why insist on being different?

Are we to meet this state of things by a change of ideals? By getting rid of our vision? Are we going to stop watching and set our people the example of a perfectly commonplace and easy Christianity, which they will regard as sensible because it puts no strain upon them? That is the choice which is offered to every priest sooner or later: *Make these stones bread*. What is the good of being uncomfortable in the wilderness? And then it comes out what one's conception of priesthood is. Then it comes out whether one has been watching over those ideals of the priestly life with which one started, or whether they have faded insensibly and vanished without our notice. Then it comes out whether the pursuit of the ideal life of the priest is all in all to us, or whether it has become a mere theory, which

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we stow away in our intellectual lumber room, while our actual working theory is to get on with this world.

And the thought of the temptation of the comfort of low ideals suggests this further thought: in what does lie the essential significance of the priest's life? What is its last word? And surely if that life be the presentation of the Christ-life—if the Christ is in the priest, so that the priest can be called *Alter Christus*, there can be but one answer. The priest's life finds its completest expression in that which is the antithesis of compromise—sacrifice. The priest's life is the expression of the priestly life of our Lord, of which the essence is sacrifice. Our influence on others is the influence of our lives *as sacrificed*. Influence, be it noted, in the broadest sense; not transient influence over this or that person or community, but abiding influence in the kingdom of God. The influence of a personality we are apt to narrow down too much with our limited notions of the practical. We are all more or less tainted with materialism. But when I speak of the total influence of a personality, I am disposed to take an account of a man's

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prayers as well as his guilds; and the number of the Eucharists that he offers, as well as of the calls he makes. And I would start from the degree of his sacrifice. The influence of the saints is an abiding influence in the Kingdom of God no matter what particular type of the saintly character they displayed, whether active or contemplative. In either case they attained saintliness through sacrifice. The practical question is, Do we believe that, and are we aiming at saintliness through sacrifice? We are fond of quoting that "the blood of the martyrs is seed of the church"; but I doubt whether we really believe it. We do not believe that a man may profit the church more by his death than by his life; or what is involved in the saying, by his failure than his success. From the practical point of view the martyrs were certainly failures: they were cut off in the attempt to do something, and left it undone. If a man attempts to convert a heathen village and meets martyrdom there, he may be a hero, but he has failed in what he undertook, as much as an American priest who undertakes to convert a Protestant parish and is driven out. What is needed is that we enlarge our view of the man's life

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in either case. What essentially the man is doing is offering his life to God. His life is the matter of sacrifice. The conditions of its acceptance, whether through success or failure, are for the divine determination. But that, apart from that one is more important than the other is not true. The priestly character finds its completest expression through sacrifice. Not merely the external sacrifice of things and opportunities; but the internal sacrifice of self. For all sacrifice is ultimately self-sacrifice. Christ offers Himself, and His work as the expression of Himself. The priest "ought to offer himself for an oblation to his divine Master, in body, soul, and spirit, with all his faculties, powers and affections, in life and unto death."

It would seem that this identification of himself with the sacrificial life of Christ through the offering of his will is the consummation of the priest's union with his Master. We must certainly look upon the priest's union with our blessed Lord as something over and above the union of the believer with Christ, which is the basis of the spiritual life. The priest is joined in the sacrificial work of Christ; is taken up into a closer intimacy. One approaches the thought

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with a feeling of awe. But it is a false humility to put away such thought as involving a conception of oneself of which one is not worthy. If we are rightly priests, it is because God has chosen us to be such, because our Lord has raised us to the life of union with Him in His priesthood, because the Holy Spirit has given us the gifts of ministry. We might well shrink if we had thrust ourselves into the priest's office for a morsel of meat; but the word of God to us is, *Ye have not chosen me, but I have chosen you and ordained you.* We may not shrink, then, but rather face the fact of our priesthood in all its tremendous implications; and above all, face it in the sense of this self-responsibility, which I have been endeavoring to emphasize.

There is one word which sums up pretty well the priest's attitude of response toward our blessed Lord, and that is the word Purity. The priest's life must be a life of progressive purity. As I understand it, that means the gradual disentanglement from all things that soil or tarnish the soul. Not simply actual sin, as we count sin, but the unworthy motive, the rebellious thought, the

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unruly imagination. We are pulled down sadly at times by things which are hardly sins. There are moments when what we have sacrificed for the priesthood comes over us: *Behold, we have left all and followed Thee*. The thought of the houses and lands which we might have won in the marketplace of the world; the visions of quiet homes which might have been ours; the savor of the luxuries we have sacrificed. The temptation of these things is none the less keen because we have never had them; possibly might have missed them altogether if we had aimed at them. At least others have them, the friends of our youth; we see them now in lives of quiet contentment; and we have been brought of God out into the wilderness, and in the place of the pleasant food of Egypt we eat this manna, and at moments our soul loatheth this light bread. We thought in the eagerness of our youth, in the first enthusiasm of our vocation, that we were going straight to Canaan, with its milk and honey, its corn and wine. And we are here in the wilderness, with Canaan a distant vision caught from mountain peaks, and perhaps only in the moment of death.

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“Poor Moses, thou too sawest undulating in the distance the ravishing hills of the Promised Land, and it was thy fate nevertheless to lay thy weary bones in a grave dug in the desert! Which of us has not his promised land, his day of ecstasy, and his death in exile?” But it presses the lesson that if we want happiness we are to look up for it, to seek it not in the creature, but in the Creator, to seek it in deeper realization of our union with God in Christ. Our souls are ever restless and unsatisfied here. “The bosom of the Creator is the creature’s home.” We find it hard to give up our toys. We find it hard to understand that if we attain God, that is enough. But that is the simple truth. “There is but one thing needful—to possess God. All our senses, all our powers of mind or soul, all our external resources, are so many ways of approaching the divinity, so many modes of tasting and adoring God. We must learn to detach ourselves from all that is capable of being lost, to bind ourselves only to that which is absolute and eternal.”

For our relation to the world is changing and passing; but our relation to our Lord is

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an eternal relation. We are priests forever. We can never lose that character which was conferred upon us at our ordination. We may be lost priests, but priests we shall be still. "Whether in the light of glory or in the outer darkness we shall be priests, accepted or cast out eternally."

And to insist perhaps over much, priests raised to the participation of the Eternal priesthood of our Lord that we may manifest to men the Holy Life of His Body: proofs, we may say, of the continual operation of that Holy Life. Men, therefore, whose chief characteristic ought to be a passionate devotion to the Person of our Lord. That passionate loyalty, that sense of identification with our Master, that responsibility for His honor which counts fidelity more than death, that is the intimate quality of a priest's devotion, that constitutes his heroism. "Heroism that is the brilliant triumph of the soul over the flesh — that is to say, over fear; fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious priestly life without such heroism.

That was the Apostle's view: *I count all*

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things but loss that I may win Christ, win to deep knowledge and love of Him, win to understand the meaning of the union wrought with Him by my priesthood. The priesthood is to-day what it was then; it becomes us to live it as men lived it then. We are to seek in our own priesthood what the saints found in theirs; and if we seek as they sought we shall find as they found. And finding, we shall exemplify and commend that Holiness which is the outpouring of the Divine Life of the Incarnate through all the channels of His Body.

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*If any man will come after Me, let him deny
himself, and take up his cross
daily, and follow Me.*

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The ways of the Spirit are many, and many are the modes and manifestations of the holy life of the Body of Christ. The time allotted me permits of the treatment of but one more manifestation of this life, and that shall be the outworking of the life of the Body in that institution known as the Religious Life. It will be felt of course that the Religious Life is not like the universal vocation of Christians to holiness, or that special function of the Body which is priesthood, are inherent and essential manifestation of the life of the Body. That is true. We can conceive of the Church as existing and developing in the world without that special manifestation of its life. It is however true that the life of the Body did, from very early times, begin to manifest itself through the Religious Life, and it can hardly be asserted that the Religious Life is an excrescence upon the Body of Christ, a false and mistaken development, turning the tides of the Church's life into undesirable channels. In the providence of God the Reli-

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gious Life was developed and directed to action of the highest usefulness to the Church. It is indeed impossible to see how the Church could, or can to-day, meet many of the problems which it is called to solve without the institution of Religious Orders. The fact that there have been periods in the history of the Church during which the Religious Orders showed a certain amount of degeneration, is no more an objection to the legitimacy of their existence than the degeneracy during the same periods of the priesthood itself is a proof of its illegitimacy as an organ of the Body, or the failure of the Christian community at any time to reach the ideal of the Gospel life is a disproof of Christianity itself. The complete acceptance by the entire Church of the Religious Life as a mode of its self-expression, and the work of vital importance to the growth and defense of Christianity done by the Religious Orders, is a sufficient defense of the Religious Life, if such defense be indeed needed.

Not that that is all that can be said for the Religious Life as a function of the Body of Christ, only that that by itself would be enough to say ; but indeed the Religious Life

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is one special manifestation of the ascetic ideal of the Christian Life as portrayed in the New Testament. At the heart of the depiction of the Christian Life in the New Testament is of course the human life of the Son of God. That life was an ascetic life; that is to say, a life of severe self-limitation for certain ends. It would no doubt be possible to fill a volume with denials that our Lord was an ascetic, but such denials are perfectly futile in view of the facts, and they all ultimately rest on His saying that whereas St. John the Baptist because of his abstinence was accused of having a devil, the Son of Man because He came eating and drinking incurred the reproach of being a gluttonous man and a wine bibber. I do not suppose we want to rank ourselves with either set of critics, nor do I suppose that because our Lord says that He came eating and drinking, we are to infer that He did not, under certain circumstances, practice self-denial in food and drink. It is evident that He did not lead the same type of ascetic life as St. John the Baptist, but that is not to the point. Certainly He did lead a life of severe self-denial, voluntarily assumed for

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the ends of His mission. He willingly assumed human poverty and toil. He lived the life of a wandering teacher who had not where to lay His head. He learned obedience through the things which He suffered, and having become obedient to the Cross He tasted death for all men. If ever there was an ascetic life, His was such.

The mistake that is made in the matter of asceticism is to assume that certain extreme types of early and mediæval asceticism are the normal types, and that the true ascetic is one who inflicts upon himself certain penances, which seem to us to be excessive, and tortures that are misjudged. But such examples of extreme asceticism have in all times been relatively rare and have failed of the approbation of the Church. They have often been but a passing phase in a man's life, a phase which he himself later regarded as mistaken, as is the case, for example, in the life of Blessed Henry Suso. But such types do not rule the ascetic ideal. The ideal is ruled by the life of our Lord, by His teachings in the Sermon on the Mount, and by such utterances on the spiritual life as St. Paul's account of the fruits of the Spirit. A

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life which aims to embody the Beatitudes, and produce the fruits of the Spirit, is what is meant by the ascetic life. A life of patience, long-suffering, meekness, gentleness, self-control. You will say that this is the life that all Christians are called to live. I quite agree with you. All Christians are called to be ascetics.

The difference between the Christian vocation and the vocation to the Religious Life is that, under the impulse of the latter, men and women seek to realize their ideal through a special set of inhibitions. They accept certain limitations as aids to ascetic self-expression which are not necessary to the ascetic life as such, but are felt to be desirable by certain individuals and under certain circumstances; but these limitations are not arbitrarily chosen. They are at least, to express it as gently as possible, indicated in our Lord's teaching. They are of course what are called the Counsels of Perfection, and are embodied in the three vows of chastity, poverty and obedience. I do not see how any one can read the nineteenth chapter of the Gospel according to St. Matthew, and

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not feel that these vows are well grounded in our Lord's teaching.

One difficulty which is felt in this matter no doubt grows out of the assumption that because the teaching of our Lord as to the Counsels of Perfection assumes that only some children of the Kingdom will be found able to adopt them, the adoption of them constitutes a spiritual aristocracy, a superior caste within the Church. This surely is not the meaning of our Lord's teaching, nor is it the meaning of writers on the spiritual life. Much language to be sure has been used which may be thus construed, but that surely cannot be its intention, and for this reason, that all such teaching rests on the assumption that the following of the Counsels is not a matter of self-choice, but is governed by the further fact of vocation.

Now the following of a special vocation does not constitute any one a superior person, or a person superior to one not having that vocation. Vocation is an added responsibility in life. It imposes special responsibility and special obligation. In a way no doubt it is also a special privilege, but not in the way of imparting, *ipso facto*,

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special sanctity. We are all bound to follow whatever vocation God sends us, and those who are called to the Religious Life are but following their vocation as any one else in the Kingdom of God follows his. I should, therefore, hesitate to say, as is often said, that the Religious Life is a higher life than the life of the ordinary priest or layman. I should but say that it is a life of different obligation and privilege; and I should further say that those who are called to follow the Counsels of Perfection are not at liberty to decline the call on the ground that they are but counsels and not of universal obligation. The Lord's Counsels are the Counsels of a King, and those He calls to a certain kind of life must follow. Certainly we do not gather that the rich young ruler was quite within his rights when he declined our Lord's call, to sell all and follow Him, or that he went back to the enjoyment of his wealth other than as one who had made the great refusal. This matter of vocation indeed is a matter of fundamental importance. It assumes that the type of life we choose in this world is not, or ought not, to be a matter of mere whim, but that what we are to

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be is indicated in the providential shaping of life. We are what we are under responsibility and penalty. There is an allotted place for us in God's world which it is our prime business to find. We ought to recognize this in the ordinary affairs of life, as well as in affairs which are specifically religious. We do recognize it in relation to the priesthood, and the Bishop requires the affirmation of belief in vocation before he proceeds to ordination, and it is required, under circumstances of added solemnity and self-searching, in those who offer themselves to the Religious Life. Here the novice is not taken upon his own valuation of his vocation, but he is required to undergo a long period of testing with a view to the establishment, or disproof, of the reality of his vocation. He must prove not only his inclination but his capacity and fitness to live the life, which is outlined by the three vows, before he is permitted to take them. He is so tested that both the novice himself, and the Order that receives him, may be assured, as far as may be, that he is indeed called of God to this special relation to our Lord.

The life of the Religious, in response to

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his vocation, is the entire consecration of his personality to our Lord, under the forms which our Lord Himself has indicated. Such consecration is not the taking up of a new form of service, as one might pass from the position of a parish priest to that of a teacher,—it is the surrender of self for our Lord's and the Gospel's sake. If we think into the subject a little we see how complete and thorough this self-surrender is. It is the consecration of the entire personality as expressed through its three chief functions, the affections, the reason and the will. The vows are directly related to these three elements of our complex personality.

The vow of Chastity is the surrender, the consecration, of the affections. The point is not, of course, that the married life is unchaste, or that the affections are evil. The point is that the center of the affections has changed,—they are to be directed wholly to our Lord. His person is to be the object of our human affections. His demands are very stern,—*He that loveth father or mother more than me is not worthy of me*, has special application to the Religious Life. We know human life very superficially, if we

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do not know how often human affection blocks the path of duty, the path to God. Well, the Religious is not to entangle himself in such affections; especially he is not to create new centers of affection,—new ties which, however holy under certain circumstances, he is called away from. That such ties are ordinarily allowable, and desirable, is primarily the meaning of his being called from them. The fact that in abandoning them he is giving up what, save for his vocation, he might have, is the essence of his sacrifice. It is a great offering, precisely because the instinct of human affection is so holy and so deep. The desire for home and family and children is elemental and it is these deep-rooted desires which must be suppressed, under the impulse of another and higher desire,—the desire to follow our Lord in the way of a naked life. Naked, to follow the naked Christ, is the ideal of the Religious. But the vow of Chastity is not simply a vow of physical purity, which would be but negative after all. The physical chastity is the symbol of a deeper purity which the Religious seeks. It is the symbol of that inner purity, the

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purity of heart, which is the medium of spiritual vision. The pure in heart shall see God,—that is their beatitude. It is by the abandonment of all centers of affection out of God that the Religious seeks the fellowship of God. This simplification of desire is the way to this vision. I do not say that there is no other way, but this is one way, and the way the Religious is called to walk. He seeks to be separate from all other affections that he may give himself utterly to the love of God.

As the vow of Chastity is the expression of the consecration of the affections, the abandonment of them, that they may be found entire in Christ, so the vow of Poverty is the expression of the consecration of the reason. It is far deeper, therefore, than the mere giving up of personal possessions. That is a comparatively light thing. Ordinarily the Religious gains more than he loses, in the assured use of the necessities of life. The poverty of the reason is a thing harder to achieve than any poverty of physical things. The function of the reason is to order, to choose, to select, and the Religious seeks to gain the humility of the reason that

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he may avoid the dangers of egotistic self-assertion, self-guiding, self-pleasing. The lust of the eye is the danger he fights. He submits himself to the mind of the Order, as greater and truer than the mind of the individual. The mind and purpose of the community become his mind and purpose.

It is perhaps needless to say that this consecration of the reason is not to its impoverishment but to its enrichment. We cannot cease to exercise the reasoning faculty, but the Religious seeks to exercise it under certain checks and limitations which purify it from egotism and selfishness. He becomes a member of a community which seeks certain ends, under certain conditions, and under those conditions he contributes his due share to the life of the Order, but always in a humble consciousness of the higher reason which is that of the Order. He is in the way, therefore, of gaining through his sacrifice that gift of humility, which is one of the great gifts of the Spirit to human life. His ideal is no longer the gain of anything for self, but that poverty of spirit which is a beatitude, the due meed of which is the possession of the Kingdom. The humility of

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the reason is indeed the gateway to great riches, because it places its possessor in the position of a learner. He becomes as a little child who can be instructed in the things of the Kingdom of God. Proud, self-assertive reason closes the gate to a learner, because it assumes adequate possession and is unreceptive of new truth and impatient of guidance. But the Religious needs the humility of the child, that he may be led to ascend higher in the path of the Spirit, and dive deeper into the mysteries of the spiritual life. To learn requires a spiritual capacity that teaching never does, and the good Religious is ever a scholar in the school of the Spirit, which leads the willing mind to the knowledge of the deep things of God; and on the basis of this consecrated and sacrificed reason, of this spiritual poverty, have been built those amazing structures of spiritual guidance which are the writings of the Saints. When one runs over the great books of guidance, which form one chief branch of the riches of the Church, one is astonished at how large a proportion of them come from the sanctified reason of the Religious.

The third vow of the Religious is that

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which consecrates the will, — the vow of Obedience. It is here, perhaps, that human nature struggles most and grace wins its greatest triumphs. The pride of life dies hard. To surrender one's self to the will of an Order, to have one's life directed in the minutest particulars, to have the very moments of one's day ruled and assigned to various tasks, to go or stay in this place or that, as authority may assign, that is a supreme test of vocation. Yet that is the full expression of the Christ-attitude toward life. *I came not to do mine own will, but the will of Him that sent me. Thy will be done.* We can only reach this attitude toward life by self-surrender, — by willing subjection. The will of God, you may say, is what we are subject to, but there is room for abundant self-will in that form of self-subjection. We interpret the will of God for ours. The Religious finds the expression of the will of God in the will of his superiors. As his reason is merged in a larger reason, so his will is merged in a larger will, the will of the Order. So he seeks to lose self in another way. His blessing is now the blessing of the meek, whose chief characteristic is their

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willing submission to the providence of God. They are those who desire nothing for themselves, who are contented under all circumstances, who know how to be poor and how to abound, who accept life as it is ordered for them. Such are not will-less; but the consecrated will,—all the more to be depended upon because it is consecrated,—directs itself under the guiding purpose of which it is a part. Weak they are not. They are strong with the strength of those who can do all things through Christ who strengtheneth them.

These three vows, then, are the expression of the complete consecration of the individual life—of its attempt to reproduce the ideal life of the Gospels in terms of the Counsels of Perfection. And the Religious Life must be defended, if it need defense, on the ground of the compulsion of this ideal. Those who prefer the ideal of classic heathenism to the ideal of the Gospel will naturally find the Religious Life an intolerably stupid and wicked thing, impertinently opposing itself to the blithe joy in all natural impulses which is assumed to be the right of human be-

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ings. Knowing Mr. Lecky's point of view, one is not surprised at the following: "There is, perhaps, no phase in the moral history of mankind of a deeper or more painful interest than this ascetic epidemic. A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato." This tirade is, of course, negligible as criticism; and merely expresses, with a coarseness we need not imitate, a preference for the heathen ideal of life. But at its best the ideal of heathenism, or as it is the present fashion to call it, humanism, is an ideal of self-development which is the enrichment of self for the sake of self, and at its worst is mere animalism. Both at its best and at its worst it is ever with us, in the life of colleges and in the life of slums; and it is essentially against that theory of life that asceticism utters its protest; and if it protest carries it occasion-

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ally to strange actions, that is but what we might expect from the circumstances under which it is uttered. Mr. Lecky's "without knowledge, without patriotism, without natural affection," only means that at a time when men thought that the intellect was the sole test of truth or falsehood, right or wrong, some ascetics were carried by the intensity of their protest that truth and right are otherwise discoverable, to an abandonment of intellectual ideals: it means that when, not the populace, but the very class that magnified the intellect, were putting that intellect at the disposal of an irresponsible despotism, and rendering worship to the genius of Rome incarnated in a human brute, there were men who took refuge in the deserts and caves because of an ideal of heavenly citizenship vastly more noble than the narrow and selfish notion of patriotism: it means that there were those who were willing to sacrifice the comforts of human affection, in the pursuits of a higher relationship, the realization of their new-found sonship of the Eternal Father. That men who were overwhelmed by the splendor of the Heavenly Vision should for the moment

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find earth uninteresting is not wonderful. The wonderful thing is that, having the Vision, they ever readjusted themselves to earth at all!

But they did; and unfortunately, in many cases, only too completely: and most of the defenses of the religious life which we read to-day are based upon an appreciation of the extent in which it has succeeded in making itself useful to the world. Of course, we Westerns are thoroughly utilitarian and materialistic in our appreciation of life. Even our religion has to justify itself by an exhibition of the good it does. We seem unable to grasp the conception of worship as the offering of self to the love of God. We still construe the fruits of religion to mean useful work. And where we can find those who follow the Religious Life occupied in "doing something useful" we give a qualified approval. Religious Orders are therefore praised because they made copies of ancient manuscripts, and preserved "the intellectual tradition"; the monk in the scriptorium becomes an admirable person. Religious are praised for their leadership in education during the Middle Ages; for the

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fact that they taught the rudiments of civilization to the barbarians who overwhelmed the Roman Empire. Among us, it would seem that the Religious Life is tolerated because it produces a cheap type of church worker.

But all these and the like things which are the ground of our modern tolerance—it is hardly more than that—of the Religious Life, are not of the essence of the Life at all. They are quite beside the mark. Most of the failure of what seems to be religious vocation, I take it, is not failure of vocation at all. It is the revelation of the fact that the aspirant was seeking some field of church work, and had supposed that the Religious Life was such a field. But the Religious Life is what it claims to be, a kind of life, not a kind of work; and if the life itself is not justified it ought not to gain tolerance on the ground that at any rate it is useful. The works which are undertaken by Religious, at least those which attract the praise of men, are for the most part in the nature of *parerga*, undertaken for the sake of self-support. In the choice of works for that end they have usually chosen works such as are purely for

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self-support, as the early communities busied themselves with basket-making and agriculture and so on; or more generally in later times such works as are at the same time useful for the advancement of the Kingdom of God of which they are citizens. But it cannot be too strongly insisted that the Religious Life does not exist for the sake of work, but that work is a by-product of the Life.

So understood, the Religious Life — to touch one other criticism of it — is held to be a selfish life. I understand that to mean that it is a life which avoids social obligations (Mr. Lecky's patriotism) and material productivity. A man who enters a Religious Order is regarded as selfish; one who sells groceries or milk is an unselfish member of society, doing his duty by the community, taking his due place in the social order. The Religious, on the contrary, has left the world to get on as it may, depriving it of the help which it has a right to count on from him. This is especially emphasized in the matter of the continuance of the race. It is Mr. Lecky again who criticizes the celibacy of the Religious Life because it withdraws

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from the duty of propagating the species many of those whose qualities it is highly desirable should be transmitted. This is, of course, a very inconsidered piece of criticism, inasmuch as the qualities desiderated are largely developed and preserved by the Religious Life itself, and without its sustaining power would have been swamped in the struggle for existence. They are, moreover, the spiritual qualities which are the product of culture rather than of heredity. The effect, therefore, of a spiritual personality in developing spiritual qualities in the circle of his influence is far greater than it could possibly be in the training of a family, even on the unlikely supposition that the qualities would have been developed in any fulness in the life of the world. But what may be expected to be the effect of the Religious Life on society will appear as we go on.

At present it is time to return to the positive side of our statement. What the Religious Life is primarily aiming at is the presentation of the Christ-life. But all Christians have the like aim, as has already been said. What then is the peculiarity of the Religious Life? It would seem to be this:

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that its acceptance of the limitations of the Counsels of Perfection has concentrated its energies and rendered it more dynamic. The energies of a life lived in the world are of necessity *dispersed*, and consequently less effective along any given line. To take but a single illustration: the prayer-life of a man or woman living under the pressure of business or social obligation is much more restricted than that of the Religious. It is restricted in amount—in the measure of time: it is probably restricted in energy through the greater prevalence of distraction. In all directions of spiritual activity the Religious Life is more energetic.

Here is one great meaning of the Religious Life: that it raises the life of holiness, which is the universal vocation of Christians, to a higher power and renders it more dynamic. If we will recall what has already been said of the Spiritual Life, that it is the outflow of the Incarnate Life of the Redeemer, we shall see the importance of this. The Incarnate Life is a creative life—creative of holiness, that is, Godlikeness, in those whom it effectively influences. And those so influenced become in their turn centers of

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spiritual energy influencing other lives. The influence of a spiritual personality will be proportionate to the intensity of its spiritual power. The presence of Religious Communities in any society tends to raise the spiritual level of that society as a whole, in that spiritual power is concentrated in them and is released through them. This is not a matter of theory: any one who has had experience will testify to the truth of what I say—that a Religious Community produces a distinct rise in the spiritual life, not only of its own members, but within the circle of those who are in contact with it. And it does this not simply because the members of the religious community are engaged in teaching religion to others; it does it where there is no direct teaching, through the forces set in motion by its own spiritual activities.

It is, therefore, an extraordinary mistake to speak of Religious as having isolated themselves from the life of the community, as having withdrawn from the world to which they have obligations which they have no right to abandon, as having put themselves apart from the interests of their fel-

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lows, as having declined their duty to their neighbor, and so on. It would be impossible for Religious to do these things even if they wanted to: and they, least of all men, want to. The most isolated hermit living in a cave in the desert is still a member of the human group, acting upon it and reacting from it. The House of a Religious Order is by no means a thing apart from human life—the abode of an unproductive selfishness. Indeed, the central thought of the Religious Life is not isolation but contact. The contact which it seeks is, to be sure, a contact on other lines than those of business or social interest. It is a contact of the spiritual order; it is an attempt at purely spiritual influence on the life of the community. So far from being indifferent to the interests of other human beings, the Religious is bending his energies to awaken in other human beings a perception of the true value of life, to lead them to the understanding of life as a spiritual thing.

The most obvious way in which the Religious attempts this is by his life of prayer. I do not in this place need to insist upon the power of prayer; and especially upon the

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power of the united prayer of intercession. I may perhaps be permitted to recall to your minds in this connection the ceaseless tides of prayer that flow through the Body of Christ. It is involved in our belief in the communion of saints that ceaseless and prevailing intercession goes up to Him that sitteth upon the throne from all the members of His Body, whether from those who are here in exile, or those who are admitted to the nearer Presence. It is through prayer that the world's best work is done. And we must needs be utter materialists to undervalue the influence of a community a great part of whose time is given to the work of intercession. When men say that the life of the Religious is a useless and a selfish life, they must either be speaking as those who do not believe in prayer, or in mere thoughtlessness. When, indeed, we consider the power of prayer, we shall find it difficult to overestimate the value of even one life whose principal work it is.

But I have not yet stated what seems to me a deeper and still more important aspect of the Religious Life. I recall the truth that that life is one which aims to present the

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Christian life with an intensity impossible under ordinary social conditions — it aims, that is, at the reproduction of the Christ-experience in a high degree of intensity and completeness. Now, a chief phase of the Christ-experience is the phase of sacrifice. Our Lord's Incarnate work centers in the offering of Himself as an atonement for our sins. That sacrifice and atonement are constant parts of His Incarnate activity. He ever liveth to make intercession for us; and the intercession which He makes is the intercession of His sacrifice which He ceaselessly presents, the one abiding sacrifice for the sins of all the world, a sacrifice which needs no repetition because it is incapable of cessation. Into this atoning work the extended Body of His Incarnation enters, and in it each member of that Body is privileged to share. Sin is not dealt with through the memory of an act, but through the application of a living reality. And it is our voluntary assumption of the Cross which brings us into union and participation in the atoning work of our Lord: it is our sacrifice of ourselves for Him, and through Him for the brethren. Every pain willingly endured,

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every self-denial or self-limitation which is directed Christ-wards is assumed to Him and merged in His sacrificial life. Our prayers, we know, avail for others—otherwise we should hardly say them—and sacrifice is an acted prayer, the highest form of prayer, inasmuch as the essence of sacrifice is self-sacrifice.

And the self-limitation of the Religious is, as we know, a sacrificial self-limitation. The Religious does not limit himself for self-gain, not even the spiritual gain of his salvation; but he limits himself as a form of sacrifice; he gives himself in the Body of Christ on behalf of his brethren. Think, then, of the power of Christ's atonement as it is released through the Religious Life. Think of that power which seeks utterance in every soul finding ever new channels through the voluntary self-sacrifice of the multitudes of the Religious, to lead it into the lives of the redeemed children of God. The Religious Life has ever been one of the chief instruments of God in the conversion and sanctification of souls. Think of it as entering into Christ's sacrifice and pleading it on behalf of the sins of the world.

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The Religious Life, then, is what its name expresses, a Life. Those who are called to it are called to live in a certain relation to our Lord, to become means of His self-expression in this world. All life is energy, and as such expresses itself in results which, when they are external, we call works. But the works are the result of the action of the life and are not to be confounded with it. The life itself is imparted for spiritual ends, and finds its significance in them. Those who rightly enter the Religious Life, enter it for the Life's sake, not that they may do good works of this or that kind.

But there is one other aspect of the Religious Life as a manifestation of the Holy Life of the Body of Christ, of which I wish to say a word in conclusion; and that is its aspect of protest. It presents a standing protest against, not the worldliness of the world, but the worldliness of the Church. The Religious Life seems strange to us to-day, if it does so seem, seems to involve so much of strain and separation, because it has departed less far from the ideals of the Gospel than the Church as a whole has done,—meaning by the Church, the Christian

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community. The Religious Life was a much less striking thing in its origin than it is now, because those who followed that vocation went but little beyond what was understood to be the ordinary vocation of the Christian. Christians took seriously what the New Testament said about the world—they were understood to have renounced it and fled from it. But the time came when Christians assumed that they had converted the world, and when they, therefore, felt at liberty to go back to it as a changed thing. What of course had happened was that they were changed and not the world. To-day we are back in the thick of the world—so back that we are unable any more to understand what the world is. The line of demarcation between the Church and the world has vanished, and it is for the most part impossible to distinguish the Christian from the worldling. One indication of this is that there is an increasing difficulty in getting spiritual religion so much as understood. People do not so much as understand the veriest common-places of the spiritual life. They look upon the Sermon on the Mount as a thing impossible to live by. The work-

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ing maxims of the lives of Christian men and women are the maxims of a purely worldly morality. One consequence is that the Religious Life is no longer a life a little beyond the life of the average man or woman, which they may easily pass into as multitudes did pass in the early ages, but a life of strange obligations and impossible sacrifices.

But just because of this mingling of the Church and the world we need the continual protest of the Religious Life. We need its protest that the life is more than meat and the Body than raiment. We need its protest that sacrifice is of the very essence of the Christian life. We need its protest against an ever growing materialism. We who live on terms of friendship with the world, every luxury of which we claim as our due and right; we who have created a religious establishment so luxurious that we are reduced to the constant need of wealth to support us—we need to be told that religion is ill-served by these things, and that we have meshed ourselves in a net which is strangling us. The existence of the Religious Life tells us this; it sets before us those who are

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able to live in the detachment which befits those who are the followers of a crucified Master. Surely we need to be told these things.

I am extremely conscious of the crudity and incompleteness of these lectures. But they are a faithful attempt to analyze, not the abstract notion of Holiness, but the fact of Holiness as an existing note of the Body of Christ. I have dwelt upon the fact that that Body is Holy by its very nature and by virtue of the Source from which its life flows forth. I have tried to put before you Holiness as the universal vocation of Christians, as the quality that, before all others, they should seek as the normal result of their union with their Risen and Ascended Head. I have attempted to describe the outflow of the Holy Life of the Body in two special cases. First, in the case of Priesthood, wherein I have ventured to dwell somewhat on the dangers of the priestly vocation, as it seemed right to do in this place, as well as upon the holy nature of the gift itself. And, secondly, I have attempted an analysis of the Religious Life, as one of the legitimate de-

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velopments of the Life of the Body. For whatsoever I have said in accord with the mind of our Blessed Lord, I humbly thank Him: if I have said anything contrary to His mind, I ask His mercy.

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